

THE CATHOLIC EDUCATOR



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Contributors to This Issue

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Sister Mary of the Cross writes for a hobby and has prepared skits for use in sodality work. She is faculty adviser to the staff of her school paper. Her B.A. was received from Loretto Heights College, Denver, and she has studied at the University of Denver and at Creighton University, Omaha, Neb., with history and secretarial studies as fields of specialization. She has taught for 16 years in Colorado, Iowa, and Michigan.

Sister Mary Berenice, C.D.P.

Sister Berenice engaged in confraternity work for eleven years, acting also as moderator of the college CCD unit during that time. She has taught in elementary and high schools and now is professor of biology, teaching one class in college religion. She has a B.A. from Our Lady of the Lake College, and an M.S. from Catholic University of America, with chemistry and biology her field. She is author of a course in methods for confraternity teachers and of *Mass Prayers for Children*.

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Brother Laurian has a B.A. and an M.A. from the University of Notre Dame, with major in education and minor in history. He teaches religion, history, and French, having spent some time in Canada to perfect himself in French conversation. He has had verse published in the *St. Anthony Messenger* and *The Sunday Companion* and articles in *The Balance Sheet* and the *Notre Dame History Teachers' Bulletin*.

Sister Paulette Huber, Ad.P.P.S.

Sister Paulette shows that homemaking education presents a challenge—that of emphasizing spiritual values.

Rev. Felix Czajkowski, O.F.M.Conv.

Father Felix has been in Costa Rica since last July as assistant in a "parish" of 20,000 souls. With the other two *padres* he spends much time daily catechizing (following the theme-outline described). When finished with three First Communion groups in Golfito's three schools, he will start on the farms and villages. He was educated at St. Anthony-on-Hudson Seminary, Rensselaer, N. Y., where he was catechist for three years, and a year at Catholic University of America, which he spent in the study of theology.

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THE CATHOLIC EDUCATOR

The Child: Citizen of Two Worlds

THE 1950 statement of the Bishops of the United States (November 17, 1950) calls to the attention of the American people that human freedom derives from the spiritual nature of man and can flourish only when the things of the spirit are held in reverence. It is imperative that we examine carefully what spiritual direction we are giving to our children. When the religious needs of the child are not met, confusion and insecurity result. The child created by God and destined for life with God in eternity, urgently needs the integrating force of religion as taught by Christ. This force of religion will arouse in him a consciousness of God and of eternity, will give him a continuing purpose in life, will induce in him a deep sense of responsibility for the rights and the obligations of his earthly and his heavenly citizenship, and will challenge him to sanctify his walk in life and to conform in everything to the will of God. Since the child will find his completion only in life with God, parents should make early provision for their child's growth in God. The training of the child must begin in the home long before he enters school. Nor should the parent conclude later that, having placed his children in school, he is freed from responsibility.

The statement is very specific in enumerating the practices that the home should fix in the child. The child's growth in God must begin in the home through simple and prayerful practices. "Morning and evening prayers, grace before and after meals, the family rosary, the saying of a short prayer each time the striking clock marks the passage of another hour nearer eternity, the reverential making of the Sign of the Cross, the inculcation of respect for the crucifix and other religious objects—all these are practices which should be encouraged in the religious formation of the child." No teacher of experience doubts that the child is capable of this training; if parents give it, the child becomes God-centered, but if the parents are remiss in developing an habitual awareness of God in their child, he will become self-centered. The lingering effects of original sin incline the child to selfishness and impede the training process, but parents have at their disposal strong supernatural helps. The bishops urge parents to encourage their children to imitate the example of Christ in His obedience, patience, thoughtfulness of others, and in His spirit of unselfish giving. Acts of self-denial will strengthen the child to deny his selfish whims for the sake of Christ, to think of Christ in every contact with human suffering and affliction, and to give to God always the central place in his affections.

The excellent training of the preschool years is set at naught if the tender child at the age of six or seven is sent to a school that entirely ignores the spiritual realities of a Christian home. "The child's education during school years should be of a piece with his education at home." Fortunately Catholics in America can establish schools of their own in accord with the demands of conscience. They have made great sacrifices to establish and maintain their own schools, for they are convinced that the only perfect education is a Christian education. With the Church as their guardian and guide in the exercise of their primary right to educate their children they seek to build a Catholic system of schools, complete from the kindergarten to the university. If the individual parent is so circumstanced that he cannot send his children to a Catholic school he must know that he is under grave obligation to provide for their religious instruction in some other way. The statement mentions catechism classes, vacation schools, and other activities of the Confraternity of Christian Doctrine.

To give the child a vision of God is not enough; he must be taught to walk by the steady light of that vision. He needs the sure direction of religious training; he must not only know *about* God, but he must also *know* God. He must assimilate the eternal truths, make them a part of himself. To a child thus trained, God is not an abstraction, but a real person whom the child cannot fail to love. The proof of his love is his keeping of God's commandments. These commandments give unerring direction to his steps. The Church, the family, and the school all share in forming the little citizen of two worlds. The Church surrounds him with the divine energy of the sacraments at every period of life, and through her sacraments and teachings, inspires him to serve God, inculcates virtue, gives him strength to fight against the demands of his lower nature, and holds constantly open for him the channels of grace that will alleviate the wounds caused by sin in his life.

It is the function of parents to see that their child makes ample use of these helps. The daily Christian example of the home is the best inspiration. The child is naturally an imitator, and this impulse to imitate places upon parents the obligation of giving him a good example of Christian living. Their practice must agree with their teaching, or confusion results in the mind of

the child. If for instance they teach him to reverence the name of God, they themselves must never use God's name irreverently. Example is always more powerful than word; when example reinforces word, we have the most effective type of teaching.

The school supplements the home. It is an agency to accomplish in a more effectual way the task of education for which the parent, as a rule, has neither the time, nor the means, nor the requisite qualifications. Home and school share a most important task and they should work in closest harmony. There should be opportunity for an exchange of views and confidences regarding the child. "In this way, home and school life can be better integrated and there will be a reduction of those conflicts which very often are at work in his life, and which do not receive the understanding and attention they deserve."

The father who shares with the mother the great responsibility of educating the child, who identifies himself with the interests and activities of his child, becomes a steady and stabilizing influence in the life of the growing young citizen. The primary right of parents gives them a natural competence to instruct their children with regard to sex. They should accept and prepare themselves for the discharge of this obligation. Proper sex instruction in the home develops in the child a deep reverence for sex. "We protest," declare the bishops, "in the strongest possible terms against the introduction of sex instruction into the schools." It is for the parents to guard their children against the many unsalutary influences at work in modern society. The statement goes into detail and tells parents: regulate the company and hours which your child keeps; remember he is not an adult and he may need to be strictly forbidden certain associations; keep watch over his entertainment—the motion pictures he attends, the books he reads, even the radio and television programs to which he is exposed in the home.

Much education today fails to sharpen the child's sense of responsibility. The educand knows of his rights, but his obligations have not been impressed on his young mind. Catholic parents must never fail to impart the accountability of each individual before God. Every human being is accountable to God for his thoughts, his words, and his actions. The Christian child must learn this; his home must reinforce this teaching in every practical way. Even the faithful performance of household chores and tasks gives him a mental set in which he

rightly interprets his direct accountability to Almighty God. He later learns, as a corollary, that the faithful discharge of his duties as a citizen is part of his duty to God. His work, even the chores of childhood, can become a means of furthering his sanctification. The smallest household task will draw him closer to God and as he learns to relate all that he does to God, he reaps a rich harvest of spiritual returns. His homework and every school activity becomes a part of the divine plan, which gives supernatural value to his every action. There grows in him a sense of responsibility for the rightful use of every talent with which he is endowed by God. This concept of the supernatural prompts him to avoid harmful associations and pastimes. Juvenile delinquency becomes rare, particularly when the child is afforded adequate recreational facilities and wholesome channels for the expression of his abounding energy. Spiritual helps are not to be neglected. The Bishops' statement recommends specifically the practice of nightly examination of conscience and weekly confession. These practices discover for the child any misuse of his time and talents, sharpen his sense of accountability to God, and prompt him to higher dedication of himself in God's service.

The highest dedication is that of his whole personality to God's service. With Christ his Master he should be able to say, "I am come to do the will of Him who sent me" (cf. John 6, 38). In the light of such a dedication he sees the will of God as more important than any personal consideration. The choice of a child's vocation is a matter of great moment. "Parents and teachers must help him to choose and to follow a calling for which he is fitted and in which he can best serve God." Better vocational guidance will give direction for his talents and aptitudes and reduce the shocking waste of time and energy that has become current in much education of today.

When God gives a religious vocation to their child, parents must coöperate with the manifest will of God. God knows the sacrifice and the pain of severing home ties, but the spiritual joy of laboring in the Lord's vineyard is rich reward both for the chosen child and for his parents. God's own tribute to children stirs generosity in those who have care of them. "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God." What greater work could be entrusted to a parent or a teacher than to form "a citizen, not only of this world, but of that other world which lies beyond with God whose kingdom is the kingdom of children!"

A Coming Convention

The holding of the forty-eighth annual convention of the National Catholic Educational Association in Cleveland will place this yearly gathering of teachers and administrators of our Catholic schools within easy reach of many thousands of delegates. It is expected that a much

larger group will go to Cleveland this year than journeyed to New Orleans last year. The simple fact of the matter is that the expense of a long trip is a serious barrier to many educators. The city of Cleveland is a fortunate

(Continued on page 309)

WE TRIED MENTAL PRAYER*

By SISTER MARY OF THE HOLY CROSS, O.S.M.

Servite High School, 4875 Coplin Avenue, Detroit 13, Michigan

"SISTER, what is meditation?" asked fourteen-year old Bob as he came bursting into my classroom one morning after serving the seven. I looked up from the papers I was correcting as surprised and pleased by Bob's question as he was anxious for an answer.

"Why, Bob? What brought on the 'sixty-four-dollar' question so early in the morning?" I asked, smiling at his apparent eagerness for a swift and comprehensive response.

"Well, Sister," Bob went on, "when I went into the sacristy this morning Father was sitting there staring into space and smiling to himself, and when I asked him what he was doing he said, 'Making my meditation,' Gee, Sister! I don't know what meditation is, but I'd sure like to know 'cause it surely was givin' Father a lift."

Naturally, we shall not agree on the two requisites for mental prayer as Bob enumerated them, i.e., staring into space and smiling to one's self, but we must agree with Bob if we have had any experience in mental prayer (or meditation as it is sometimes called) that it certainly does give us the "lift" we need to overcome the drudgery, monotony, and temptations of daily living. And it was expressly Bob's comment, "I don't know what meditation is, but I'd sure like to," that set me thinking on this problem of bringing mental prayer down to the level of the seventh and eighth grade boys and girls whom I teach.

"BOBBY-SOXERS" TAKE TO MENTAL PRAYER

In our school we have a very active sodality comprised of about four hundred children of grades five through eight and it has been chiefly due to them that I have become interested in this question of mental prayer for the "bobby-soxers." And believe me, I have discovered that they love it! All that is needed is a little direction and they do wonders in making a mental prayer. I think our trouble up to this time has been that we, as religious

teachers, have been afraid of giving our children too much in the line of the spiritual life, and as a result of this fear we have not given them all that they need nor all that they can take.

I saved Bob's question for a future sodality meeting, hoping that I could lead him and the sodalists to answer it themselves. In the meantime I set about working out a little plan which I thought would be acceptable to my sodalists. I appointed the Eucharistic committee to take charge of the sodality meeting for the next week and gave them *prayer* as the key idea of the meeting. Bob, by the way, was the chairman of the committee. He appeared a little puzzled when I presented him with the theme for the meeting and the following brief outline: Prayer: Definition, Kinds, Ends, Necessity. Each division of the outline was assigned to a member of the committee for development and Bob was to make the general remarks. A couple of days later the committee asked if they could remain after school and discuss the plans for the meeting.

The children were sitting around my desk. "Well," I remarked, "how are things working out? Have you . . .?"

"Sister," Bob interrupted, "may we make a mental prayer at the meeting? I mean, Sister, can we explain mental prayer to the sodalists and then give them a short actual experience in making a mental prayer? You know, Sister," continued Bob, so anxious to tell me of his discovery that words just would not come fast enough, "when we were looking up some material for our meeting we found a lot of things about prayer that we never knew before. I think I found out what Father meant when he said he was making his meditation—that is prayer, isn't it, Sister?"

It was really time for me to be surprised, but I tried to look nonchalant as I asked: "Well, Bob, what did you learn about prayer?"

"Sister," put in Therese, a member of the committee, "I found out that prayer is really talking with God. That makes it sound lots easier than our Catechism definition, 'raising the mind and heart to God.' Why, if we can really talk with God that is as easy as talking with our own mother or with our best friend."

"And you don't have to use words in order to pray, Sister," interposed Patsy. "What I mean is you don't always have to use words of prayers that we have

*This article was inspired by Fr. LeBuffe's pamphlet "Let's Try Mental Prayer" which was used quite frequently by the class about whom the article was written.

memorized. You can talk to God in your own words. Sister, I think it is something like when you ask us to write a composition. You don't want us to copy from a book and then read that to the class. You want our work to be original, from our own mind and heart. Well, I think it is the same with God. When we address ourselves to Him in prayer He wants us to be original—to talk with Him from our hearts."

SOMETIMES WE PRAY BY JUST THINKING ABOUT GOD

"Yes, and sometimes we pray better by just thinking about God. We don't always need to be talking, do we, Sister?" queried Janice. "Sometimes when I sit alone with my mother," she continued, "I don't talk. I just like to sit by her and think about how wonderful she is, how good to me, and how much I love her. Well, Sister, can't we do the same with God?"

By this time I was so thrilled at the discoveries these children had made all on their own initiative that I couldn't say a word.

Bob, a bit dismayed at my long silence finally blurted out, "What's wrong, Sister? Isn't this what you wanted us to prepare for the meeting?"

I was still too full of joy to speak and I merely nodded, so Bob continued.

"You see, Sister, we thought that instead of following your outline exactly, we would each explain something about meditation or mental prayer and then when the sodalists sort of got the idea we would spend five minutes all together actually making a mental prayer. Don't you think it would be OK?" asked Bob, still a little dubious because of my silence.

"I think that's wonderful, children," I said, "but what are the points about mental prayer that you are going to explain to the sodalists?"

"Well, we have a little idea, Sister, but that's where we thought you would help us. We aren't too sure about those."

USING OUR POWERS OF SOUL

"Janice had the key idea of mental prayer, Bob," I said, "when she said that sometimes she just sits by her mother and thinks about her—how wonderful and good and loving she is. Well, we can think about God in that same way. We call to mind certain things—some event or virtue in the life of Christ—and in that process we use our memory just as when we remember or call to

mind the good time we had on the sodality picnic last summer. Then we take that same event or virtue and we put our intellect to work on it—we think about it from a personal point of view—how does this virtue or this mystery in the life of Christ affect me personally? Next we have to exercise our will on that truth. We have to make up our minds to put that virtue to work in our own lives. So you see, children, using the three powers of soul—memory, intellect, and will which God has given us—is really the skeleton of mental prayer."

"Gee, Sister, that sounds to me like it could be fun. Can we work it out for Thursday's meeting?" asked Janice.

"All right," I agreed, just a little hesitantly because I was so happy at their progress that I didn't want them to spoil it by any misstep. "But, please, let me see your meeting plan by Tuesday afternoon," I added.

By Tuesday morning the committee was so full of its plan and so enthusiastic about the meeting that they felt that they could not wait until afternoon to let me hear all about it. I tried to put them off, but finally they cornered me on the playground at noon and virtually forced me into checking over their outline, notes, and general scheme for the meeting. I was amazed at the thoroughness with which they had developed, from my scanty suggestions, their little talks on mental prayer.

Bob, being chairman, was to make the preliminary remarks on prayer in general, its definition, and the kinds. Then, to develop especially the idea of mental prayer, each of three members of the committee was to speak briefly on the use of the memory, the intellect, and the will in mental prayer. All of this was done in language acceptable to seventh and eighth graders and in many instances much modern jargon was in evidence. However, each point was logically, comprehensibly, and practically presented. The fourth member of the committee had prepared points for a brief—about three to five minutes—meditation. I was more surprised when I learned the subject of the meditation: the scriptural verse, "He went down to Nazareth and was subject to them."

RESULT: REGULAR WEEKLY MENTAL PRAYER

Needless to say the meeting was a very interesting one and after the short mental prayer many questions were proposed to the committee. But this little incident was the beginning of a regular weekly mental prayer—a part and parcel of each sodality meeting thereafter. Each week someone was given charge of preparing the points for the mental prayer. They were allowed (with some direction, of course) to pick their own subject matter and work out the brief skeleton of the meditation. Some

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The Approach to the **PUBLIC SCHOOL CHILD**

By SISTER M. BERENICE, C.D.P.

Our Lady of the Lake College, San Antonio, Texas

MANY Sisters and some lay Catholic school teachers are giving catechetical instructions to thousands of public school children in the religious vacation school or in year-round religion classes held on Sundays or on weekdays. In these classes they meet with many kinds of children—the diligent and the lazy, the serious and the mischievous, the devout and the indifferent—about the same types that they find in their own Catholic schools. Psychologically all children are very much alike; yet in attitudes and morality they may differ markedly one from another. These individual differences are due chiefly to differences in the educational and religious influences of the home, the school, and the church.

SOME ARE CHALLENGE TO TEACHER

Children who have good Catholic parents but who are forced by necessity to attend a public school are seldom a problem to the religion teacher, for such children usually are eager to learn and their parents see that they attend catechism regularly. In addition to these children, however, there are present in the catechism classes, children who are neither particularly good nor bad—the laissez-faire type; and the irregular, uninterested type. These two latter types create a real challenge for the religion teacher.

Other factors which often make the teaching of religion difficult and apparently ineffective for public school children are the time element and the unattractive catechetical center. Sometimes, but not always, one or both of these factors are beyond the teacher's power to change or improve.

Since the object of the catechetical teacher is to bring the child closer to God through a knowledge and love of his religion, the teacher should make every effort to win the child's confidence and to make him enjoy the religion period. She can do this only if she (1) under-

stands the child, (2) presents the lesson in a manner that appeals to him, and (3) makes the catechetical center as attractive as possible.

An understanding of the facts regarding the home of the public school child will aid the teacher in accomplishing her aim, to bring the child closer to God. Physically, his home may be anything from a squalid hut to a fine modern structure. Morally, the family in the home may range from depravity and licentiousness to scrupulous observance of the law; socially, it may extend from the lowest strata of society to the elite; educationally, it may fluctuate between extreme ignorance and great learning; religiously, it may be indifferent, mediocre, or very devout. Because the home largely determines the early personality and character of the child, the religion teacher ought to learn as much as she can about each child's home and family in order the better to understand the child's attitudes and behavior and thus be able to correct and guide him more easily and to teach him more effectively. She may arrive at this knowledge of the child through discreet, prudent questioning of the child himself, or through conversations with his parents, or through home visits.

CONSIDER CHILD'S ENVIRONMENT

Another important element in the development of the religious attitude of the child is the environment in which he spends most of the time when not at home. In the case of the child under consideration, this environment is the public school. Here the child lives in the midst of secularism. Here there is neither a crucifix nor religious picture to elevate his mind to heavenly things. The teacher is forbidden to talk about God and often even to pray the Our Father with the children at the beginning of the day. The lessons are imparted, for the most part, from a purely natural point of view. The textbooks seldom if ever mention God. Consequently, unless the

home counteracts these influences, the child learns to live for this world only, and he grows up with the conviction that the present is all that matters.

In addition to this purely natural atmosphere, the child in the public school is in danger of falling into evil ways by association with irreligious companions. This is particularly true in the junior and senior high school. Here also he may be perverted by the teaching of a materialistic or atheistic instructor.

Because of these and other subtle temptations and dangers and the lack of spiritual helps and safeguards, the public school child needs more care, more love, more praying for, more follow-up work than does the Catholic school child who is nurtured in a warm spiritual atmosphere.

LESSONS PRESENTED VIVIDLY

For these reasons also, the religion teacher must plan her religion lessons as carefully and as systematically as she does the classes she teaches in the parish school. Perhaps she ought to plan them even more carefully because, given less frequently, they should be more dynamic and penetrating so as to make up for the deficiency in time. Also, since some of the children have little interest in religion, being surrounded most of the time by a secular environment, the teacher must present the lesson vividly and convincingly so as to stimulate the child and make a deep impression on his mind and heart. Moreover, as there is little time for unnecessary details and for frequent repetition, the teacher should present only the essential doctrines along with such illustrations, stories, and explanations as will enhance, clarify, and vitalize these doctrines. Without careful preparation this is hardly possible.

The national center of the Confraternity of Christian Doctrine, recognizing the special needs of public school children in regard to doctrine and methods of presentation, has prepared and published a series of *Confraternity School Year Religion Course—The Adaptive Way* manuals and *Religious Vacation School* manuals for the use of Confraternity teachers. These manuals contain courses of study for all of the elementary grades. Every lesson for each grade to be taught throughout the year or during the religious vacation school is outlined in the manuals and includes picture study and sacred story, Christian doctrine, conduct and religious practice. Special instructions for first confession and first Holy Communion are contained in the school year manual for Grades 1 and 2, and for confirmation, in the volume for Grades 3 and 4. An additional feature of the revised manuals is a developed lesson for each grade, which guides the religion teacher in preparing the lessons.

AUDIO-VISUAL AIDS FOR RETENTION

Visual aids will also help the teacher make her lesson interesting and vital so that the child will not only enjoy the lesson and learn it quickly, but will also not easily forget it. Experiments show that learning time can be cut thirty-five per cent by audio-visual aids and that students who have been taught by the visual method remember forty per cent more than students who have been taught by the lecture method only. Visual aids of all kinds, specially adapted for Confraternity classes and constructed for easy transportation to and from a center and for standing up out-of-doors or elsewhere where there are no facilities for teaching, include charts of the Our Father, Hail Mary, Apostles' Creed, Commandments, Sacraments, Act of Contrition, and others.¹ The teacher can also make or buy inexpensive portable blackboards, flash cards, and pocket charts. For successful teaching of religion one or the other of these visual methods is indispensable.

An important factor in effective teaching of religion to public school children is proper grade grouping. Without it, it is impossible to teach children according to their capacity and on their own level, two conditions essential for making the religion lesson meaningful and enjoyable. Older children resent being placed in a class with the little ones, even though, from the standpoint of doctrinal knowledge, they know no more than little children. Often their distaste is so great that they prefer not to make their First Holy Communion than to sit in class with the "babies" to receive the necessary instructions. It is a mistake to put third, fourth, and even higher grade children who are preparing for their First Communion in a class with first and second graders. A special class should be made for them. It is also a mistake to place upper and intermediate children together, for if the teacher adapts her lesson to the level of the upper grades, the intermediate grade children find the lesson too difficult, and vice versa. Consequently children lose interest and soon stop attending religion classes.

PREFERRED GRADE GROUPINGS

Each grade should be taught separately, unless dearth of teachers does not permit it. When grades must be combined, the following combinations are recommended as being the best: second and third, fifth and sixth, seventh and eighth. For psychological reasons the first and fourth grades should not be combined with any other grade.

The problem of proper grade grouping is the problem

¹Visual aids of this kind are obtainable from the Catechetical Guild, St. Paul, Minn.

of obtaining more religion teachers. That is where the Confraternity of Christian Doctrine can come to the aid of the busy Catholic school Sisters. The parish CCD unit, or the junior unit organized in the college or high school, should and can provide enough catechists for the religious instruction of the public school children of the parish so that each grade can be taught separately. In some Catholic colleges and high schools in the United States, there are as many as sixty or eighty students engaged in Confraternity teaching. Many of these students, after having received sufficient instructions in doctrine and methods of teaching religion, make excellent catechists.²

In most localities classes in religion for public school children are held after school, after Mass on Sundays, or on Saturday mornings. This means that the children must give up some of their free time. Yet many do not mind it. On the contrary, they look forward to going to catechism because they love their teachers and enjoy the lessons. Some children, however, have a greater desire to play, to visit their neighbor, or to go to the movies, than to attend catechetical instruction. This is only natural. Hence it is a challenge to the religion teacher to make her lesson so interesting and the catechetical center so attractive that the children will want to come in spite of these other allurements.

CHILDREN RESPOND TO ATTRACTIVE CENTER

Several examples will show how children respond to the attractiveness or unattractiveness of the catechetical center. In one center that the writer knows well approximately two hundred and fifty children literally "tear down the road" every Tuesday and Thursday after school in their eagerness to go to catechism. Even the principal of the public school admitted that she is powerless to control them after they leave the school grounds, although she herself stands in the street to police the

children and to guard them from oncoming automobiles. She said to the supervisor of the catechetical center, "I can't control them. They all want to go to the college." (The catechetical center is located on the beautiful campus of a near-by college.)

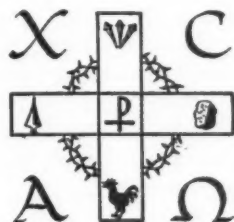
On the other hand, children do not want to go for religious instructions to an uninviting, unpleasant place such as a dingy, dusty hall or an unkept yard. The writer knows of a hall that at one time was repulsive to children on account of its unsightly external appearance and its dirty interior, but became, by means of a little carpentering, paint, soap and water, religious pictures, posters, and achievement charts, a place of happy anticipation for large numbers of children.

CONFRATERNITY HELPERS COOPERATE

It is true that such a transformation is not always possible, for the teacher must respect the rights of the property owner. Sometimes, however, the only reason why the center looks neglected is that the religion teachers have no time to clean and decorate it. In such cases, high school and college students, enrolled as Confraternity helpers, can come to the assistance of the busy Sisters. The helpers can mount pictures and make posters and charts of various kinds to interest the children and to ornament the bare walls of an otherwise cold, unattractive hall, thus converting it into an inviting classroom.

One final thought: the public school child may, at first, because unacquainted with the Sisters, feel shy and ill at ease in their presence. A smile and a friendly greeting from the Sister will do much to dispel his timidity and fear and to restore his self-confidence. After coming to catechism for a while, however, the child begins to feel at home with his Sister teacher and soon loves and reveres her as his friend and benefactor. Although the child may at times severely try the patience of even the most amiable teacher, nevertheless, the teacher must never forget that there is no other way to the heart of the public school child than that of kindness, gentleness, affection, and generous praise.

²For the benefit of those not acquainted with the CCD organization there is a *Manual of the Confraternity of Christian Doctrine*, obtainable from the national center, which clearly explains the erection and organization of the parish or school unit of the Confraternity.



HERO OR SCOUNDREL?

By BROTHER LAURIAN La FOREST, C.S.C., M.A.

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IF ONE is convinced—and most people are—that example is one of the greatest means of character education, then the study of history should prove to be a great builder of character. This would seem to be true because history contains thousands of examples of men and women who have lived lives interwoven with the public events of their times. This same truth was stated very attractively by Bishop Spalding, a leading educator in the America of his day, who became quite enthusiastic when speaking of history as a help in character education.

History, in bringing us into the presence of the greatest men and in showing us their mightiest achievements, rouses our whole being. It sets the mind aglow, awakens enthusiasm, and fires the imagination. . . . When we drink deeply of the wisdom which history teaches, we come to understand that truth and justice, heroism and religion, which are the virtues of the greatest men may be ours as easily as theirs. . .¹

NORMS MUST BE SET

But, if history is to be used as a means of character education, certain norms must be set up in the mind of the student, whereby he may recognize the kind of influence to be found in each example. Since character education is usually thought of in terms of youth, these norms must often become a conscious pointing out of the difference between good and evil, between the spurious and the genuine, until even a young student is able to distinguish a truly great man from a mere celebrity.

Ordinarily, the power to influence others is associated with great men and women of history, and if they were not all that the word implies, their influence could be detrimental in many ways. Too many questionable characters in history have been called *great* to make this distinction as an easy task for the average student. He is confused, and he should be, for everyone has found himself at some time or other asking that same question:

¹John L. Spalding, *Education and the Higher Life* (Chicago: A. C. McClurg & Co., 1890), p. 109.

What makes a man great in history? Or specifically: Is this man a real hero or not?

If all historical characters had lived good lives, there would be little need to direct students toward or away from them, for their very lives would serve as patterns to imitate. That is not the way with history, however, for true history is the story of man's words and deeds, with all his emotional crises, successes, and misfortunes; for this reason the seamy side must necessarily turn up with the better side. Human life must be studied as it is ordinarily lived by mankind in general, a mixture of the good and the bad, and history must be read just as it occurred. The bad side must be exposed without leaving it out, and the good must be made to stand out for what it is actually worth. To expurgate in history often means to break the continuity. Events that seem unworthy of a nation or a person must ordinarily be recorded, but need not be held up for imitation. This trend of thought is treated fully and interestingly by Sir Richard Livingstone in his excellent book, *On Education*,² and by Bishop Spalding in his numerous writings.

EMPHASIS UPON THE TRULY GREAT

History, then, if it is to be used as a means of character education, must place the emphasis upon what is *truly* great. And here it may be asked whether a distinction should be made between a person who is what one might call "historically great" and one who is great in a moral sense also? True greatness can admit of no such distinction, for in the case of so-called historical greatness, the person is not great; he has merely done some outstanding act or acts, which is not enough to constitute greatness in the true sense of the word. As one writer put it, "Heroes have value only in so far as their words and deeds inspire nobler aims and efforts—only in so far as they educate."³

²Richard Livingstone, *On Education* (New York: The Macmillan Co., 1945), Part II, 74-75.

³John L. Spalding, *Religion and Art and Other Essays* (Chicago: A. C. McClurg & Co., 1905), pp 129-130.

How, then will greatness be measured in historical characters? Should the emotional appeal be used in this case? Emotions alone can hardly be used, although this is one of the chief means of appeal used to teach children on the elementary school level. Is Washington *great* in American eyes because he was the father of our country? Is Kaiser Wilhelm II considered *not great* because he was our erstwhile enemy? If judged on this basis, emotions would betray the average student into wrong conclusions.

The average high school student is ready for something more than emotionalism. The adolescent is immature emotionally, yet he is intellectual enough to want more justification than can ordinarily be furnished by such an appeal. The intellectual must unite with the emotional for those who are just beginning to take an active interest in biography and current events.

CELEBRITY MAY, OR NOT, BE PATTERN

One might also ask: Can greatness be measured by the amount of publicity received by the character in history? Again, this is out of the question, for there is a marked difference between a celebrity and a great person. A celebrity is a public figure one may or may not wish to offer as a pattern for youth to imitate. The fact that men and women in history have attracted world-wide attention is no reason to call them "great," for many are attracted by the unusual, the bizarre, and even by evil parading under the guise of goodness.

In history, as elsewhere, one might say that a character is *truly great* if his life, both private and public, is one which may serve as an inspiring example to others. True greatness must be found in the character himself, not only in a few accomplishments connected with his name. To say otherwise would be to give to some characters the title of "great" for achievements bathed in the blood of others, for deeds accomplished at the price of trickery or threat, or for agreements often reached by concealing or torturing the truth. Greatness was never meant to be defined in that manner.

Measured by this yardstick, some of our historically "great" persons would become very common indeed. A few examples of the more doubtful ones may illustrate this point. Peter the Great of Russia must have astounded the people of his own time with his barbaric ways. His treatment of the *streltsi*, for instance, is hardly what might be expected of a truly great man. While one may not doubt his sincerity in trying to westernize what he considered his backward people, his methods of arriving at this westernization cannot be held up as exemplary. His so-called greatness seems to lie in the interest he took in his homeland, trying to make it great at any cost, even to his own people.

Catherine the Great of Russia parades through the pages of history with that proud title also, and it can hardly be said that this woman would satisfy the requirements for greatness. Subjectively, she may have had the good of Russia in mind, but history must be looked at objectively as well. A character—historical or otherwise—must be held accountable for his actions.

Napoleon Bonaparte is perhaps one of the most startling examples. Coming into prominence on a wave of dissatisfaction following the French Revolution, and after deserting his army in the East, he happened to reach France at a time when people were looking around for a leader. He seemed like the heaven-sent man at the time, and he used any means—foul or fair—to become the leader of the French. Soon his ambitions soared far above the needs of France; the conquest of Europe became his objective. The bloody ordeal began, and one man's ambition swept thousands into armies, and these armies fought devastating wars with all that implies in loss of life and property. Perhaps some mean advantage was gained—a bit of territory or temporary power—but this hardly makes the man great.

No one will deny that some of the reforms of the "Emperor of the French" were truly great, and still exist in some form or other. His reforms were quite fundamental, touching, as they did, upon education, government, finance, law, and even religion, this latter being certainly the weakest reform, a matter of expediency at best, reestablishing with the Church relations that had been broken off by the leaders of the French Revolution. Yet not all these reforms could make a great man of Napoleon Bonaparte. Greatness is from within the man, and if the man is to be judged from his exterior acts, then the Emperor could not rightly claim this greatness.

WOULD REFORM SOCIETY, BUT NOT HIMSELF

Strange contradictions found expression in his life. He was interested in reforming society, and yet his was one of the poorest examples of family life, the fundamental unit of society. He was an extraordinary military genius, yet he seemed unable to weigh the consequences of his ambitious campaigns in the blood of men and the destruction of property. Such contradictions do not seem to indicate a greatness of mind or heart. If today his body rests beneath the dome of *Les Invalides*, it is perhaps due to an emotional appeal made to the French people long after Napoleon's death, when his nephew, clothed in the magic name, was ruling the French under another empire.

Napoleon I is not the only example of this sort of greatness. The great number of such examples makes it necessary to make distinctions clear. Genuine greatness

will pass the test of deeds and motives (where these may be justly interpreted), and will answer for the manner in which life has been lived. Only when this test has been made can it be known whether or not an individual is one of history's noble characters or merely another historical celebrity.

Because Louis XIV is usually associated with one of the most brilliant periods of French history and literature, the student is likely to believe him great. It is only fair to call the attention of the student to the king's apparent love for the arts, and to the manner in which he patronized the learned men of his time. History is pleased to record this. But at the same time, the shortcomings in his public as well as his private life should be pointed out. So far as *true* greatness is concerned, then, Louis XIV can hardly be classed with the great, and even less can be said for his successor.

History is very clear in stating how others among the "great" achieved their goals. Otto von Bismarck is one of the soldier-statesman type who succeeded admirably in fomenting trouble, causing misunderstanding between groups or nations, and finally leading them to war. Witness the Franco-Prussian War and the Danish War of 1864: these examples would seem to indicate quite clearly what is meant by a lack of principle. Nor was Bismarck's chief enemy, Napoleon III, of the type to imitate. He played his cards well for a time, but even at best the French people were deceived into believing themselves democratic under his rule.

A LOOK AT MODERN TIMES

Looking at more recent times, some of the most infamous names are those which have caused the greatest upheavals in the history of Europe, while the better ones have received much less notice. Heroes of World War I are just now coming into their own: Wilson is perhaps gaining in stature every year; Pope Benedict XV has not really begun to be appreciated as he will undoubtedly be in the near future. Pershing and Foch

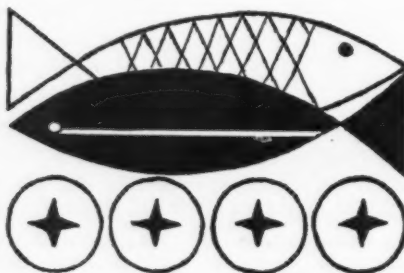
have already gained a rightful place in history. Men of later periods in history cannot be weighed in the proper balance until emotions have worn off and the characters are seen in the cool light of reason accompanied by reasonable emotions. This process requires time. A just judgment can seldom be rendered under the influence of strong emotions; hence, time must wear these off before proper estimates are made, and the great of history are labelled as such.

GREATNESS OF MANY OVERLOOKED

In the light of the above criticisms, one is tempted to ask whether history has produced *any* great men and women. It has, but like the good characters in everyday life, they are not given full credit for their work. Leaders of social movements, now considered so important in the study of history, have greatly influenced their times, but these have received little notice or credit for their work. The Frederick Ozanams, the Vincent de Pauls and others like them have not received their laurels from the writers of history; yet their influence on society has been, and continues to be, very great. These social uplifters of society's downtrodden, those statesmen and soldiers of World War I (and perhaps, later on, of World War II) are worth imitating, rather than many others dubbed "great" by history.

Youth must imitate; example is of the utmost importance; therefore, they should be given help in making the proper choices. Since the title "great" does not always indicate true greatness, the student must be taught to measure according to some acceptable standard all historical characters as these appear in history.

With a reasonable amount of guidance, the student will not be slow to discover for himself just how greatness is to be measured. Only when he has arrived at this discovery will the student get the full benefit of the examples left to the world by *truly* great men. Then only will history be the great means of character education it was meant to be.



A Catholic Philosophy OF HOMEMAKING EDUCATION

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NEED FOR A PHILOSOPHY

A MUCH MOOTED question, and rightly so, among schoolmen today is homemaking education. Though homemaking education is as old as the human race, only in very recent times has it come to exist as part of the educational program. At its dawn, homemaking education was limited to "domestic science" or "domestic economy": and phases of this traditional theory are still prevalent today. On the other hand, there has been a growing tendency within the past decade to produce a curriculum which would reflect the various specific interests existing in the social circle of the home. This movement naturally evolved in a system containing a bewildering variety of more or less unrelated "subjects."

The principal defects of these theories are readily detected. The field must be viewed as a well defined and generally esteemed whole; a clearly conceived, firmly established, and universally applicable principle of unity must be obtained by which this heterogeneous jumble of courses may be co-ordinated; a hierarchy of values must be set up; and the ultimate objective of homemaking education must be settled once for all if abiding values for the home are to be attained.

There is no doubt that homemaking education is the major need of the day. The family provides the patterns of supernaturalism or of materialism as a way of life. Every home gives its own answer to the question of what relative weight is to be placed on spiritual or material values. Overwhelming are the evidences that establish the importance of the family in shaping character and in fixing these basic attitudes. The Catholic Church, in her motherly solicitude, is keenly aware of these truths. Pius XI, affirmed that, as regards education, the first and most necessary element in the environment which surrounds the child

is the family and this precisely because so ordained by the Creator Himself. Accordingly that education,

as a rule; will be the more effective and lasting which is received in a well-ordered and well-disciplined Christian family.¹

Never before was the family so ill-fitted to perform its preeminent functions of providing for the spiritual and social development of the child. Today, the achievement of wholesome family life is greatly complicated by rapid social change, which has drastically altered the pattern of home living. The pressures of our complicated society are creating for families new and confusing problems. These pressures, together with economic forces, are upsetting the home and making it difficult, if not impossible, for parents to perform their rightful educative functions.

SPIRITUAL VALUES OF HOME EMPHASIZED

There is a challenge in all this, a challenge to the Catholic high school and college to apply more effectively the philosophy upon which the Catholic educational system rests. The spiritual values of home life must be emphasized, the sacredness of the home and of the marriage ties, as well as the rearing and training of children for God and country, must be stressed. Pope Pius XI, fully convinced that these objectives must receive specific and direct emphasis in the Catholic school system, implored Christian educators for the love of Christ to use every means in their power to educate for Christian family life. He said emphatically:

And this should be done not in a merely theoretical or general way, but with practical and specific application to the various responsibilities of parents touching the religious, moral and civil training of their children, and with indication of the methods best adapted to make their training

¹Pius XI, *Divini illius Magistri* (New York: The America Press), p. 23.

effective supposing always the influence of their exemplary lives.²

The conclusion is immediately evident. If these sacred ideals are to be realized, the Catholic secondary school system must incorporate into its program a homemaking curriculum securely constructed upon the fundamental convictions of Catholic teaching.

And then, as if anticipating objectors, the Pontiff advanced the basic argument for homemaking education:

We wish to call your attention in a special manner to the present day lamentable decline in family education. The offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty and obligation of educating their children many parents have little or no preparation, immersed as they are in temporal cares.³

Parallel to this evident decline in education for home life is the deterioration of the home itself. Anti-Christian influences and deep-rooted and masterful materialism have entered the hallowed precinct of the home and are leading it blindfolded to its doom. The Christian family is no longer the center of Christian living. No longer do parents consider it a responsibility, nay rather a privilege, to interpret God to their children in terms of their own lives. Living for present ease and indulgence has desecrated many a home. Charmed by the Scylla of materialistic values the home is being engulfed by the raging sea of neopaganism.

DRAFT CURRICULUM TO DEVELOPE RIGHT ATTITUDES

Many methods and means have been proposed and debated to steer the home safely through the rocks and shoals of unrest and transient values; but no definite results have been achieved. Yet the solution to the problem is simple. Catholic educators need only to heed the exhortation of Pius XI and introduce into their educational system, on the secondary level also, a curriculum specifically designed to develop right attitudes towards the home, worthy appreciations of family relationships, and the spiritual values that are the very basis of Christian family life. That this program may be characterized by efficiency, it must be based on a comprehensive Catholic philosophy, a philosophy that sets forth essential Catholic demands, a philosophy that interprets the subject matter in terms of supernatural values, a philosophy that directs all instruction towards

an ultimate end. Yes, this program must be based on a Catholic philosophy of homemaking education.

Before a philosophy can be formulated for any particular field of education, a complete and intelligible concept as to its nature and extent is essential, lest the attempt render nugatory every ideal it claims to cherish. This principle is especially applicable to homemaking education. If the home is merely "a place to eat, to sleep, and hang one's hat," as has been flippantly said, homemaking will be just housekeeping; but if, as is generally accepted, the home is a place in which the optimum development of the individual members of the family is the goal, then homemaking means the performance of household activities, management of the home, controlling expenditures, guiding the development of the individuals in the family group, and coordinating relations between the members of the family circle and between the family and the community.

GROWTH OF PERSONALITY AND CHRISTLIKENESS

Homemaking includes more than this. It consists in growth of personality and of Christlikeness in the various members of the family group. It implies an increase in the number and quality of behavior patterns, thus making the individual more adaptable and adjustable to function adequately in his social milieu. Homemaking means the creation of a happy and satisfying Christian atmosphere in the home, an atmosphere of love and respect which has its source in God and in fellowship with Him. Hence, it is apparent that Catholic homemaking education must, first and foremost, stress the training of youth for Christian living.

It is through the family that the child legitimately receives the essential elements of his character; in the family atmosphere, and particularly under the influence of the mother, the child first grows and develops. It is in the home that his destiny for time and eternity is frequently settled. It is evident that parents can perform this sublime mission only if they are dominated by high principles and are willing to face anything rather than surrender these principles.

Precisely for this reason, the primary objective of the homemaking curriculum is the formation of men and women to the likeness of Christ, the formation of Christian characters. Thus the future homemakers by accepting Christ's way of life, by making His principles and His ideals their own, become invested with the power to cooperate with divine grace in forming Christ in their children.

The Catholic homemaking curriculum is eminently adapted to this. Its program provides more opportunity than any other to generate the spiritual energy necessary for the great and holy duty of Christian parenthood.

²*Ibid.*, pp. 24-25.

³*Ibid.*, p. 24.

In fact, since in scope homemaking is coextensive with life itself, for the Christian, with his concept of the supernatural and its implications in human life, it includes the whole round of education integrated in Christ, for Christ, and with Christ. This theory is in perfect harmony with the doctrine of the Church and is therefore a valuable aid to the formation of Christian character.

HOMEMAKING A DYNAMIC FIELD

Homemaking is a dynamic field varying with shifting conditions and shifting needs. Nevertheless, the essential principles of Christian home life have not changed, do not change, and will not change. In these modern times, these essential principles must be maintained by most homes, not, indeed, in the fashion of a century ago, but under a new environment. Consequently, the aim of homemaking education should be not merely the adjustment and adaptation to the kaleidoscopic changes in the external aspects of our mechanical civilization, but a revealing search for the meaning and values in the purposes and principles of home life, a quest for the abiding, enduring, and eternal values.

Accordingly, homemaking education and instruction must tend towards intellectual attitudes and appreciations rather than towards manipulative skills. It must give youth standards of taste and of judgment, which will impart a nice balance to all that they say or do or think; it must give a rich culture of mind, a large intellectual horizon, broad sympathies and well-directed motives of action; it must give the future homemakers an understanding of human nature and an insight into human behavior which no mere professional training or series of courses can convey. There can and should be developed a body of high ideals, correct attitudes, strong supernatural convictions, salutary Christian purposes, sympathetic understandings and loyalties, together with the capacity of applying these principles however and wherever a situation may arise. In other words, the homemaking curriculum must enable the student to meet the problems of a modern changing world not because

... he has the solutions ready-solved in a mental answer book, but for the reason that his mind and soul have been steeled for conflict, have been anchored so sturdily, that even a world tottering to ruins would find him not unprepared.⁴

If young people are to develop into more intelligent and saner homemakers, the Catholic homemaking curriculum cannot content itself with teaching skills and developing mere vocational proficiency. Homemaking is

⁴William McGucken, *The Catholic Way in Education* (Milwaukee: Bruce Publishing Co., 1934), p. 280.

more than a job or a profession; it is a way of living, and therefore it calls for a kind of educational experience that transcends vocational or professional training.

In the past, educational systems were so preoccupied with material prosperity, so absorbed in the mechanical side of learning, and so intent on turning out trained specialists in this field, that they neglected the main business of education, which is not the training of home economists, dieticians, food chemists, or dressmakers as such—important though this training may be—but rather the development of men and women, educated for proficiency in the art of thinking and in the art of living. Homemaking education is an intellectual and spiritual process, which deals with the enrichment of the mind and the ennobling of the soul. Thus equipped with openness of mind and broadness of view and charged with supernatural power the homemaker faces a magnificent life's career with a vital strength that is generated by the dynamo of a consistent and well-established theory of life.

TEACHER NEEDS DYNAMIC CHARACTER

But that homemaking education may reach its zenith, it is paramount that the teacher have a dynamic character. In this great work it is the power back of it that counts. Piux XI said in this regard: "Perfect schools are the result not so much of good methods as of good teachers." The homemaking teacher must be permeated with a character that radiates the sweet odor of Christ at every turn. She must be very close to the heart of Christ, fitted to take His place at times. The teacher of homemaking must be vitally interested in the home and deeply sympathetic with the problems and temptations of youth, because she is inspired by faith and enkindled by the charity of the heart of God. She must fully recognize the complexity of life, its strange, questioning aspirations; for only then can she make plain to youth the beauty of things spiritual, the joy of truth and fidelity.

This, then, represents the Catholic philosophy of homemaking education as the writer conceives it. It rests in its entirety upon the great doctrines presented in the encyclical on the Christian education of youth. Despite the difficulty, perhaps even ill-will, inherent in deviating so largely from the currently accepted, technical philosophy of homemaking education the Catholic educator will agree that it is distinctly fitted to develop well-balanced men and women, intelligently and profoundly Catholic, of whom God has need today for the founding of truly cultured and intensely Christian homes. To Catholic homemaking education, then, might be addressed the words of the Psalmist: "With thy comeliness and thy beauty, set out: proceed prosperously, and reign" (Ps. 44, 5).

TO KNOW, LOVE, AND SERVE

A Theme-Outline

By REV. FELIX CZAJKOWSKI, O.F.M.Conv.

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GENERALLY, the third or fourth question on the very first page of the catechism is the one which sets before us the work of our lifetime—"Why did God make you?" "God made me to know Him, to love Him, and to serve Him in this world, so that I may be happy through Him in this life, and with Him forever in Heaven." This sentence maps out the entire course and purpose of our lives. It is a sentence to be known well and kept constantly before our own eyes and those of the children whom we teach.

But no one will deny that we must especially keep this before the eyes of our Catholic children who attend public schools. The small amount of time we have them for religious instruction, once or twice a week, can only in a small measure make up for the lack of that environment they would enjoy were they attending Catholic schools. Every minute, therefore, is to be used to the best possible advantage to instill into their young hearts the purpose for which they were created. Children coming from public schools to religious instructions will look upon the period as just another class unless we impress upon them that in religion class they are learning about the most important thing in their lives. They must be taught that religion is not just something to be learned and simply left in the mind, but something to be put into use in everyday life—something which will affect their very persons and determine what kind of moral life they will lead. It should be made clear to them that religion is the most important subject and that knowing all the other subjects to perfection is to no avail unless they learn to know, love, and serve God. It means putting in a roundabout fashion what Christ said simply: "What does it profit a man, if he gain the whole world, but suffer the loss of his own soul?"

One method that can be utilized to help the children realize their purpose in life is to take the question "Why did God make you?" out of its usual logical place in the catechism and give it the place of prime importance. This means more than just particularly stressing this question when going through the first few pages of the catechism, but rather emphasizing it throughout the course. This is

done by making the entire course fit around the answer to the question "Why did God make you?"

MAKE QUESTION CORE OF COURSE

In this way the outline or list of topics to be treated no longer remains a bare outline or simply a division, but takes on the nature of a theme-outline in which all the topics are connected to one another, and, taken together, form one central idea—the answer to this all-important question. Every point of doctrine is in some way connected to the main theme. The children should know the answer to "Why did God make you?" as well as their own name, but when the entire course is fitted into the framework of the answer to this question, the importance and practicality of this answer is made clear to them and better understood by them. As long as they never lose sight of this aim, they will never become victims of religious indifference.

This arrangement does not mean the abandonment of the usual general division—Creed, commandments, sacraments—but necessitates only slight changes according to the catechism used by the class. With only the principal headings supplied, the theme-outline would look like this:

GOD MADE ME . . .

I. To know Him:	FATHER	Angels
		Adam & Eve—Original Sin
THE BLESSED TRINITY	SON	Incarnation
		Redemption
	HOLY GHOST . . .	The Church

II. To love Him:

THE COMMANDMENTS OF GOD
THE PRECEPTS OF THE CHURCH

III. To serve Him:

GRACE	gained through.....	Prayer
		Sacraments
	lost through.....	Mortal Sin

IV. So that I may be happy with Him in heaven.

DEATH
JUDGMENT
Heaven Purgatory Hell

It is not necessary for the teacher to put the matter on the board in graphic form, but he should at least have the outline in mind and connect the thoughts for the children by supplementary explanations. In these explanations the teacher should point out just how what is being studied fits in with either knowing, loving, or serving God. This would supply the greatest motives for applying what they are learning to their daily lives. All man's obligations to his fellowmen are bound up in the obligation to know, to love, and to serve God. This is the very root of all other obligations of man. Making the children realize that religion is the center of their lives will give the instructions more practical value.

A SUGGESTED USE FOR THE OUTLINE

The graphic form shown above may be used, however, for a quick general review, if desired. This will also enable the children to view at a glance how their course ties in with the purpose of their lives. After putting the outline on the board, the teacher may review any section by having the student answer several questions on a topic pointed out by the teacher. The pupil then should be able to make the connection between the answers and the general theme. Or, as an alternative, the teacher may call on one of the pupils to come in front of the class and "play teacher" for a few minutes and tell the rest of the class what he or she knows about a particular topic.

Following the theme-outline, the children start off by learning about God Himself, which, of course, is the ordinary procedure pursued in any catechism. The three Persons of the Blessed Trinity can be treated separately, as also the works appropriated to each Person. The outline may be filled in by the teacher by considering all the

phases of each topic. For example, in teaching the children about Adam and Eve and Original Sin, the teacher would naturally include a treatment of God's masterpiece, the Blessed Virgin Mary and her Immaculate Conception.

To connect the various parts together, the teacher may use some ordinary, everyday experience of children. Thus, in the first section of the outline, to explain that knowing God comes before loving Him, the teacher may refer to the scene that occurs when a child meets the new boy or girl on the block. At first there is only a glance at someone unfamiliar, then follows a stare, and finally the approach. The child does not make up his mind immediately to like or dislike the new playmate. Before the child makes his decision he finds out what the new child is like by seeing whether he likes the same games, or has nice things with which to play, or is kind in words and actions. If something is found unfavorable, or some harm is inflicted by the new child, the veteran of the neighborhood is sure to go home with the report that the new kid on the block is "fresh" or just plain "no good." But with God it is a different story. Learning about Him makes you love Him right from the start. The things He created for us, how His Son died for us, the Church He built to help us get to Heaven—all these things show God's goodness to us. He never inflicts harm on us. Can we help loving Him?

LOVE IS SHOWN BY DEEDS

Section II, treating of the commandments of God and of the Church, may be introduced and connected with the foregoing section by having one of the pupils answer the question: "How do you show your love for your mother and father?" Invariably, the answer will be: "By doing everything they tell me to do." Applying this to the relation between God and us, the teacher should explain that in the same way we show our love for God, by observing His commandments and those of His Church. Each commandment is then treated as usual, except that the teacher should keep returning to and stressing the point that if we observe the commandments of God and of the Church, we prove to ourselves and to God that we love Him. Over and above this, the positive side of each commandment should be brought out, not only the negative command. For instance, in regard to the fifth or seventh commandments, the rights of our neighbor are to be pointed out, namely, that he has a *right* to live and he has a *right* to own property. These rights are given to him by God.

In considering the commandments of the Church, the teacher should first explain that they are really God's laws, not because God Himself made them, but because He gave the Church the power to make them. They

oblige us just as much as the commandments of God do; but since the Church made the laws, the Church may sometimes, though only for good reasons, dispense from one or the other of her laws. Of course, the same theme is carried through here, that if we love God we will do what He wants us to do. With regard to the first precept, for instance, the children will be provided with a higher motive for going to Mass every Sunday and holyday. They will be going out of love for God, rather than simply because of the fear of committing a mortal sin.

When the great commandments, Our Lord's summarization of the ten commandments, are treated, the principal thought to be dwelled upon is "Love God, love neighbor." From the Gospels we learn that our Lord often spoke of how we should love our neighbor and do things for him out of love for our Lord. It is for love of Him that we love our neighbor, and our Lord promises rich rewards for those that do. Loving God and our neighbor for His sake, therefore, runs hand in hand with the keeping of the ten commandments of God and the six precepts of the Church. This same thought comes to us from God Himself in the form of a challenge: "If you love me, keep my commandments." This, then, would be the central theme of the second section.

GOD HELPS US WITH HIS GRACE

Even before coming to Section III, the children realize that God wants us to serve Him, for in learning the very first Commandment of God, they find that we are to adore and serve Him only. But our Lord Himself told us that without Him we can do nothing. In this section, therefore, it becomes necessary to point out that in serving God we are not left without a means to accomplish this. God does not ask us to serve Him and simply let it go at that. Rather, out of love for us, God Himself helps us to serve Him. He gives us His grace which we need to help us to serve Him and eventually to get to Heaven. After grace in itself is treated, the ways in which it can be gained are considered, namely, through prayer and the sacraments. At this point the prayers which the children already know may be reviewed. New prayers can be taught along with instructions on the value of prayer in daily life. Motives for praying and exhortations to prayer are in order.

Each of the sacraments is then discussed in turn. The principal theme to be stressed is the fact that each sacrament either gives or increases sanctifying grace, that grace which makes our souls holy and pleasing to God.

To add more activity to the classes and to make them more fruitful as well, it would be good to go through the rite of each sacrament with the children. Because of its length, holy orders would be the only exception. By way of example, for the Sacrament of Baptism the teacher

should have one of the girls bring a suitable doll to class. Another girl and boy are appointed to act as godparents. These are instructed beforehand regarding their duties. The "baptism" should be held in the church, and, with the pastor's permission, it should take place at the baptismal font. The teacher can take the part of the priest and should prepare a simplified summary of the various prayers of the Ritual. The meaning of the ceremonies is to be explained by the instructor as they are carried out. Plain, unblest salt, olive oil, and water are to be used. Special attention should be brought to the actual pouring of water, and, if the class is at least of the intermediate level, each member should have a turn in "baptizing," so that he will be able to baptize correctly if the necessity should ever arise.

The results of going through the rites of the sacraments will be most gratifying. The children remember more easily what they see. They will have no difficulty at all in remembering the signs of this or that sacrament; in fact, they even pick out one or two which have been overlooked by the Fathers of the Church.

Besides the sacraments, the Holy Sacrifice of the Mass, through which our Lord applies to our souls the graces merited by Him on the cross, is to be treated in relation to the Holy Eucharist. Indulgences may be taken along with the study of the Sacrament of Penance. The first part of Section III is brought to a close with a treatment of the sacramentals.

SIN, FAILURE TO LIVE UP TO OUR PURPOSE

The second part of Section III concerns itself with how grace is lost—mortal sin. Sin and the different types of sin are considered more fully here than under the Sacrament of Penance. As a fitting conclusion for this section, the thought should be brought back once more to the main theme. This can perhaps be done best by an example. Boys and girls who assist at Mass on Sunday observe the first precept of the Church and thus prove that they love God, for they are doing what He wants them to do. If they also receive Holy Communion, they are receiving even more graces from God, graces which they need in order to serve Him better. But, on the other hand, boys and girls who commit a mortal sin cut themselves off from God's friendship, losing sanctifying grace. They are not doing what God wants them to do. In other words, they are not living up to the purpose for which they were created.

The last section is the climax. The stress up to this point is put on knowing, loving, and serving God in the best possible way. Everyone strives for happiness, yet true happiness in this world can be attained only through loving and serving God, as the latter part of the answer to "Why did God make you?" points out. Now, in treating the four last things, the accent is put on eternal

happiness in heaven as a reward of faithful service to God. For only if we have been faithful in loving and serving God can we hope for a happy outcome of our judgment before God and to "be happy with Him forever in Heaven."

The entire course as proposed may be covered in one year if time allows, but is more adaptable to two years, Sections I and II being taken one year, and Sections III and IV the following year. After receiving instruc-

tions in the fundamentals of the Catholic religion in the light of the answer to "Why did God make you?" the children should be well acquainted with their purpose in life. They will know what is expected of every good Catholic. After all, luke-warm Catholics, fallen away Catholics, apostates are nothing more than people who, in varying degrees, have forgotten their purpose in life. It is up to us always to convey the message of purpose in life.

A Coming Convention

(Continued from page 294)

choice for this year's gathering. The Cleveland Public Auditorium will easily house all the meetings of the various Departments, and give ample space for the expanded exhibits that have of late years become a feature of the NCEA Convention. A recent release from the N.C.W.C. News Service tells us that the nation's leading commercial organizations will exhibit all the latest literature, equipment, materials, and aids to education.

From this same source we learn that the speakers' committee has been successful in securing three internationally famous speakers. The first of these is Archbishop Gerald P. O'Hara, Bishop of Savannah-Atlanta, recently returned (July, 1950) from his term of splendid service as Regent of the Apostolic Nunciature in Bucharest, Rumania. The news of his expulsion by the Rumanian communist regime flashed instantaneously across the free world Archbishop O'Hara served so well during his three and one half years in Bucharest. Before his departure, Archbishop O'Hara issued a statement protesting the action of the Rumanian regime and also condemning its treatment of human rights. Upon his arrival in Rome from Rumania, the prelate was given the personal title of Archbishop by His Holiness Pope Pius XII. He was warmly welcomed on his return to his Georgia See, which he has administered since 1935. In his convention address, it is expected that Archbishop O'Hara will draw largely upon his experiences behind the iron curtain.

The second of the famous speakers who have accepted an invitation to address the convention is the Reverend John Courtney Murray, S.J., of Woodstock (Md.) Col-

lege. Father Murray is a noted theologian and a lecturer of prominence. He recently completed an assignment for the United States government in the western German occupation zone. He is editor of *Theological Studies* and a professor of theology at Woodstock. In November 1950, Father Murray received the Cardinal Spellman Award of the Catholic Theological Society of America. His writings on education are well known to the readers of *America*. He has also written extensively for the N.C.W.C. News Service and for Catholic publications on subjects pertaining to education.

The third of the distinguished group of speakers is a diplomat, Charles Malik, Minister from Lebanon to the United States. In an address to a United Nations session last year he gave an objective analysis of the evils of communism. Since that occasion, he has written and spoken extensively against communism. His UN address is now published in booklet form and has received wide distribution.

These three speakers will address the civic meeting which will highlight the opening day of the convention in the Cleveland Public Auditorium. There also will be held the sessions of the various sections and departments of the association during the days of the convention, March 27 to 30, 1950.

The Cleveland committee in charge of convention arrangements is headed by Rt. Rev. Msgr. Clarence E. Elwell, Cleveland diocesan superintendent of schools. The officers of the departments will in the near future release their respective programs for publication.

We Tried Mental Prayer

(Continued from page 296)

children needed more assistance and direction, some less, but one and all went at the project with relish and alacrity. And all were agreed on a fundamental truth: mental prayer can be fun. And, incidentally, Bob came around after the meeting to tell me that now he understood why Father seemed to be enjoying his meditation.

We tried mental prayer and we enjoyed it. I believe we can develop a love for this sort of religious living even in our young, yes, in our very young people. And once these young people get a true relish for mental prayer, sinning will be out of the question in their lives, for either "they will give up sinning or they will give up mental prayer."

THEOLOGY FOR SISTERS?

By SISTER MARY CONSTANCE

St. Mary's Junior High School, East Hartford, Connecticut

YES, theology for Sisters! The teachers of spiritual truth to the young must advance, themselves, in a mature understanding of the mysteries of Faith; those whose profession is to strive for personal perfection must know the operations of nature and grace in their own composite of body and spirit. How can these two fundamental aims in the lives of Sisters be better fulfilled than in the study of theology?

Theology is the science of God as He has revealed Himself in divine truth. The articles of Faith, which we know from the infallible authority of the Church as certainly revealed, whether in Scripture or tradition, serve as theology's first principles. The tenets of the Creed are for the most part well known by the faithful, but theology's treatment of them is not. Her work is to apply human reason to the truths of revelation, discovering in them such a depth and understanding of the nature of God and His creative purpose that no more heartening study is offered to man.

In any skill or endeavor in which woman has found a worthwhile objective, she has proved herself competent, as the twentieth century bears witness. With training of the reason necessary for any seminarian, she is fully capable of receiving and rejoicing in the complete heritage of Faith that is the subject matter of theology. Why should Sisters deny themselves the contemplation of God and His creatures that is possible to human reason? Not only does this sublime study await them but its great clarifier, the Angel of the Schools, is ready to instruct them.

St. Thomas Aquinas, the genius provided by God in the thirteenth century to simplify the early Fathers' teachings in theology, the Church has proclaimed her official teacher. The New Codex of Canon Law, issued in 1917, reads: "Religious (i.e., male) who have already studied their humanities should devote themselves for two years at least to philosophy and for four years to theology, following the teachings of St. Thomas in accordance with the instructions of the Holy See" (Canon 589). "The study of philosophy and the teaching of these sciences to their students must be accurately carried out by professors (in seminaries, etc.) according to the arguments, doctrines, and principles of St. Thomas which they are inviolately to hold" (Canon 1366, 2).

In her approach to the Angelic Doctor, Sister does not need to dust off heavy-bound Latin volumes of his *Summa Theologica*. The English Dominicans have issued through Benziger Brothers, Inc., a welcome "First Complete American Edition" of the *Summa* in three volumes set up for convenient study.

ST. THOMAS OFFERS ENCOURAGEMENT

Sister's first discovery, in the plan of the *Summa*, is the order of truths which she is accustomed to follow with her pupils in the using of the Baltimore catechism. In the Saint's Prologue to his comprehensive work she finds her first great encouragement in undertaking theology:

The doctor of Catholic truth ought not only to instruct the proficient, but also to teach beginners. As St. Paul says, "As unto little ones in Christ, I gave you milk to drink, not meat" (I Cor. 3, 1-2). For this reason it is our purpose in the present work to treat of the things which belong to the Christian religion in such a way as befits the instruction of beginners.

"So . . ." Sister responds, "the *Summa* is a sort of primer for the true child of God."

The first glance at the *Summa* proper reveals clearcut exposition in the exact terms of scholastic philosophy, which are defined by Thomas. Will the Sister student hesitate before such a challenge? She has already faced intellectual experiences, both new and difficult in mastering the phraseology of chemistry, physics, and economics, and in making herself at home with the varied connotations native to languages such as French and German. Instead of turning aside from the terminology of Thomas, she finds herself well prepared to take keen joy in the language skill that has carved for man the greatest measure of truth—the very object of the intellect.

Lovers of good books do not accept critiques from those who *have not read*. The *Summa* is not to be set

aside by the easy or non-readers. Its spiritual harvest wants only the reaper of reason, dividing and combining, under the guiding hand of the master of the field—the priest-teacher.

After the first long courting through the *Summa*, the Thomist student claims her reward. In following the ordered establishment of principles needed to demonstrate successive truths, Sister begins to reason as Thomas reasons. The facile reading of the *Summa*, now possible to her, will yield unfailingly fresh lights of eternal truth on her own maturing experience.

OBJECTIONS SCRUTINIZED

Sister is able to cope with the *Summa*, the text of theology taught by the Church. But is the opportunity for such instruction opening to her? "Leave theology to priests," has been the almost universal attitude. "It's too difficult for Sisters; they might misinterpret the Faith. Sisters don't need to go so deeply into religion. The first thing you know they will be telling the priests what to preach."

Sister knows that by the grace of holy orders the priest is officially both preacher and teacher of the word and that the science of God is his specialty. She also knows that she has a full time job as his *assistant* in the care of the young. The objection that her study of theology might prove a threat to the priest in his work in the ministry strikes her as humorous. Her accuser has forgotten that she looks to the priest as *her* teacher!

Sister's difficulties in approaching the study of theology can be met with proper education in language and philosophy, as we have indicated, while attention to the *de fide* declarations of the Church should provide for her the same safeguards that priests enjoy in disclosing the limits and extent of Faith. The stage is not set for a second Port Royal. Sister does not wish to experiment with the truth, but to discover it with certitude according to the prescriptions of Holy Mother Church and under her trained theologians and teachers of the source-matter of theology—Scripture and tradition—and its application in the field of morals—Canon Law.

As for depth of penetration in religion, the champion of souls cannot be rooted too firmly in God. She does not love Him less for knowing Him better, nor is she less capable of transmitting divine truth, for first understanding it on the mature level compatible with adulthood. Her pupils do not find less security in the doctrine she holds more certainly through knowing in their causes such things as the work of the divine Persons, good and evil, human and angelic knowledge, man's happiness, human acts, passions, and so forth. Rather, through the lover of theology are pupils able to discover the active Providence of the One who contains the universe and

authors the marvels of physical science that are so frequently in the modern forefront. Again, boys, whose thoughts often single out for hero-worship the greatest scientist, flyer, or baseball star, can be fascinated with St. Thomas, the man who knows the answer.

Objectors still tempted to modify theology for Sister in the giving of so-called "advanced courses" in religion must pause to consider. Theology alone develops the power to reason through, clearly and surely, the truths of faith and principles of morality evident from revelation. Moreover, a modification of theology, by forbidding the full play of intellection, stunts the sense imagery by which man constructs his idea of God before he arrives at the positive intellectual vision of Him in heaven. What God is and what He is not we know now only from His creature effects.

It would be a mistake to ignore the importance of the senses in aiding the intellect to develop the truest concept of God possible to us on earth. While we may not go so far as to picture God the Father with human features, in order to represent His attribute of mercy, still, our "place" notion of God's great presence as resting beyond our human activities or as meeting us in the design of every circumstance—as Preserver and Providence—and even impelling us from within to seek His law as the "rewarder to them that seek Him"—such a simple notion as the whereabouts of God has incalculable influence on our motives and modes of action. Thus it is important to consider that no religion "course" can divest theology of St. Thomas's thoughtful terms and yet reveal, in the same stature as the *Summa*, God—the All-important Presence to the soul, and the Incarnation's awesome union of God with man. Theology commands the highest view of God.

From afar off those spiritually athirst have seen the mountain of theology. Some few of the laity already drink its waters, and others wish to approach. From its heights these newcomers, their gaze freed from the trammels of the pagan natural man and the shallow Christian, have discovered God. Do they bear from Him a new tablet of stone, cautioning us to look up?

STUDY OFFERS SOLUTION TO MORAL PROBLEMS

Mid-twentieth-century problems of morality puzzling American teen-agers for solution we know to be those of adult making. The same challenge of morality in the twice-married woman in the apartment across from school walks into the classroom in the heart of her young daughter. Is that challenge still in her eye the afternoon she carries away her diploma? Have her mother's excuses for sin borne a greater appeal than the knowledge Sister has been able to convey of God's loving plans for our perfect happiness? Lasting reverence for virtue has

slow birth in an environment of immorality. The responsibility of such instruction, falling—as it too often does—on the school, does not weigh lightly on the teaching Sister.

Again, St. Thomas helps her to face her task of religious teacher with more assurance. In the ordered whole of his theology, Sister finds, succeeding the discovery of God as man's last end, man himself, "the image of his Maker."¹ Almost with the divine eye, she inspects the master chart of his powers and operations, as developed by the Saint. The exhaustive study offered of the virtues and vices possible to man and their respective evaluation before God serve as welcome range-finders on the field of morality. Theology further identifies separately the tremendous gifts of grace and law which are the supports ready to act as morality's compensation and reliable guide. With the unfolding of this system of truths, Sister's pupil from across the way need not remain unmoved, reason swayed by emotion. As she discerns clearly the effects of human passion in those at home and their refusal to turn toward God's assistance and the peace of conscience that is the promise of eternal happiness, she will determine to plot her life differently. When she leaves with her diploma, there will be in her eye, not resentment, but a tear of loyalty to the standards of the school whose name she bears away proudly. Sister's step will be lighter on the stair.

FULLER AND BETTER TRAINING OF CATECHISTS

A study of the Church's legislation on the teaching of Christian doctrine evidences the duty of thorough preparation for the most sublime of the works of mercy. A decree of the Sacred Congregation of the Council, issued Jan. 12, 1935, declares that the catechetical office of each diocese shall see to it "that special series of lessons in religion be provided every year for the fuller and better training of those who teach Christian doctrine in the parochial and public schools."

In dealing directly with the religious congregations Canon Law prescribes first the order of study during the year of novitiate with an aim to adjusting the novice to the common life. Canon 565 reads:

The year of novitiate under the direction of the Master must have for its object the forming of the mind of the novice by means of the study of the rule and constitutions, by pious meditations and assiduous prayer, by instruction on those matters which pertain to the vows and the virtues, by suitable exercises in rooting out the germs of vice, in regulating the motions of the soul, in acquiring virtues.

¹St. Thomas's treatise on man is the basis of the recent psychology text, *The Image of His Maker* by Robert E. Brennan, O.P. (Milwaukee: Bruce Publishing Co., 1948).

While the spiritual formation thus encouraged in the novitiate must continue to be the work of a lifetime, a religious would center attention on works almost wholly ascetical at a great loss, if her foundations in the mysteries of Faith did not grow apace. In the ascent to God the will often requires fresh motivation.

In so grave a matter the Congregations again receive the guidance of the Church. Of special interest is the instruction of the Sacred Congregation of Religious to superiors of lay religious institutes (i.e., most teaching Sisters) to have their subjects review, learn thoroughly, and be able to explain correctly Christian doctrine, so as to pass examination (Nov. 22, 1929). A prelude to these directions forms an urgent appeal to strengthen faith's foundations:

How necessary to man is an accurate and serious instruction in Christian doctrine is apparent from the fact that true faith, which is necessary to live a Christian life, is nourished and strengthened by such instruction. This need is especially felt at the present time, when grave errors about God, religion, the rational soul, human society, and man's eternal destiny are current everywhere. The duty of learning this doctrine thoroughly is incumbent especially upon those who are consecrated to God in religious Congregations: for without the knowledge of Christian doctrine they can neither nourish the spiritual life as they should in their own souls, nor labor for the salvation of others according to their vocation. . . . the members of these Institutes, of both sexes, (should) be well taught in Christian doctrine, that they may with all due diligence instruct in the same the boys and girls entrusted to their care.

These counsels and regulations of Holy Mother Church could not be better carried out than through the use of St. Thomas Aquinas' *Summa Theologica*, which, respecting the seamless robe of Christ—the unity of faith—leaves unmutated the order of divine truth—an effect destroyed by piecemeal quoting of Thomas in texts of religion. The wealth of daily meditation offered by the *Summa's* consideration of truth alone is an invaluable aid to religious.

THEOLOGY COURSES FOR SISTERS ARE OFFERED

The pioneering in the teaching of theology to Sisters is now underway in the United States. At St. Mary's College, Indiana, a master's degree and doctorate in religion are awarded to Sisters studying theology and allied subjects. The leadership of Sister Mary Madeleva, president of St. Mary's, in bringing emphasis to bear on religion as the major field of interest for teaching Sisters is being heralded by grateful hearts. Those concerned with parochial schools are striving to lift the charge of mediocrity in the character of the average student, in-

so far as such a defect is rooted in formal education. Since this mediocrity has been ascribed to the advance of secular sciences, seeking to monopolize the daily curriculum, a corresponding advance in the science of religion is an obvious answer.

The coöperation of Dominican Fathers teaching at St. Mary's College has led to the establishment of other theology schools for Sisters under their direction: one at St. Xavier's College, Chicago, and another at Providence College, Rhode Island. At Providence priest graduates of European and American universities rich in the tradition of Thomism carry out the high objectives of the Very Rev. Robert J. Slavin, O.P., president of the College, and Rev. George Q. Friel, O.P., director of the Sisters' school of theology. The *Summa* itself has been inaugurated as the text. Sacred Scripture, Canon Law, and Church history are included in the three-summer plan of study granting a certificate of theology upon completion.

Sisters from 39 motherhouses east of the Mississippi are enjoying the integrated program of prayer, study, and recreation that the compulsory residence on the Providence College campus makes possible. Thus the spirit of the whole man flourishes, and theology's pure doctrine proves to be the great leavener among those of varied customs and rules of perfection. Sisters from Connecticut and Kentucky face the challenge of St. Thomas's logic and then laugh together over "a song of terminology," parodied of necessity for the occasion; Sisters of French tradition dine with those of Polish; and Sisters, after the week's study find relaxation in a weekly outing or planned celebration—as for St. Dominic's Day. Most important, all enjoy the attendance of a regular chaplain and daily confessors, so that spiritual needs may receive prime consideration.

At Providence College Sisters from a large sampling of American schools are proving their ability to read and enjoy St. Thomas. In becoming thoroughly familiar with the *Summa*, they learn the more direct application of it in the classroom. Teacher skill is already at work on this new chapter of importance in high school and college religion.

WELCOME WATCHWORD: "ACCORDING TO ST. THOMAS"

The experience of "discovering the *Summa*" is one I should like to share with my American Sisters. St. Thomas is no stranger to us. From our dearest teachers

we have learned to love the great Doctor who looked at man and rejoiced in the perfections of nature and grace. In the friendship of Saints Thomas and Albert the Great, perhaps, we found the model for the friendship that was to bring into our life the grace of a religious vocation. "According to St. Thomas" has been a welcome watchword in many of the spiritual works we read; some have already revelled in the near approach to theology found in the four volumes of *A Companion to the Summa* by Walter Farrell, O.P.

WHAT ONE MAY EXPECT

I should like to share with our Sisters the surprise of uncovering in a text question after question, beyond the searching of a lifetime. One returns to her childhood discovery of God—does space contain Him? How does His Providence direct all things? His traces lead us through the universe; there is nowhere we may not look for Him. God's knowledge, His expression of the Word, and the spiration of Eternal Love introduce us to the Most Holy Trinity, whose work was the creation of children to love and a universe for them to walk in.

The mysteries of humanity are solved in the inspired treatise on man that is psychology's claim to acceptance. Sanctity finds its key in Thomas' hands in the system of reason and grace he demonstrates throughout the virtues, excluding the possibility of conflict. Adoration and wonder enter again at the hypostatic union of the all-perfect God with the nature most marvelous to us—man. In the brightness of the Word we study perfect manhood wed to divinity. With no admixture of fanciful narrative we contemplate Christ, and in the sacraments our life gathers His Love.

The child of God thus learns to know her Father as He designed, by using the faculties of her whole being. The walled-in horizons of the narrow vision of immaturity explode before the impacts of truth, and she finds dwelling in the spiritual universe a reality rather than a vague desire. Shadows of evil on the earth do not overpower her whose immediate end is God, whose mercy draws good even from its absence.

In the spirit-tower of Thomas she has found release from the mental tyrannies of the modernists whose greatest boast is the security of nothing (logically enough, since they claim no God!). With St. Thomas, past the ages, she sights the timeless God, whose Providence draws good from nothing!

The Story of the New Testament

EPISTLE TO THE GALATIANS

By REV. G. H. GUYOT, C.M., S.T.L., S.Scr.B.

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ST. PAUL ACCOUNTS FOR THE LAW

PAUL CANNOT SEEM to drop this subject of the Law; after all it had been the most important factor in the lives of his own race. If then he wrote so strongly against its observance by the Gentile Christians and against its importance in the Christian scheme of life, he ought to justify its place in the lives of the Jews and in the Old Testament era. "What then was the Law?"

We must remember that throughout this epistle St. Paul had repeated time and again that justification did not come through the Law, that the Law does not rid man of sin. This will help us to understand what he now said: "It was enacted on account of transgressions . . ." Instead of the Law overcoming sin, it was sin that caused the Law to be brought into existence; since the Jews were sinful and always falling into idolatry and other kinds of sins, it was necessary for God to give to them the Law to keep them on the "straight and narrow." St. Paul was not trying to read the divine mind when he gave this reason; he was pointing out a practical norm of all laws. Regulations have to be made when men are not doing what they are supposed to do. The Apostle continued by insisting on the temporary nature of the Jewish Law; it was intended to guide the Jews, "to be their tutor," until the offspring, that is, our Lord, came. When He came then Jews and Gentiles became children of God "through faith in Christ Jesus. For all you who have been baptized into Christ, have put on Christ" (Read 3, 19-29).

To bolster his position St. Paul made use of a comparison. In pagan and Roman times the father would place his son under the care of guardians and stewards until the child became of age; even though the son was the heir, as long as he was not of legal age, his life was one of obedience and subjection. In fact he hardly differed from a slave. But when he attained the age of manhood then he put aside his guardians and stewards,

he was no longer subject to them, he was a man and entitled to the freedom of a man. So Jews and Gentiles were under the Law and under the various practices of pagan worship (the elements of the world) until the fullness of time; then God sent His Son who freed them from these subjecting norms. Jews and Gentiles are now the adopted sons of God; hence as foolish as it would be for a son to remain under his guardians once he had attained manhood, so foolish would it be for Christians to remain under the Law and under the elements of the world now that they had "the Spirit of His Son" in their hearts, now that they were heirs because they are sons. In a word, Christians are free; they should not return to slavery. If however the Galatians were to follow the Judaizers, then they would become slaves to the Law (Read 4, 1-11).

ST. PAUL REMINDED THEM OF HIS PREACHING

With characteristic suddenness the apostle turned to the time of his preaching in their midst. He did connect his ideas however; if the Galatians took up the observance of the Jewish Law, then his preaching had been in vain. He begged them to remember how he had preached the gospel to them; he had had a physical infirmity of some kind when he was with them, yet the Galatians had received him "as an angel of God, even as Christ Jesus." Had they changed? They who had been ready to do anything for him, seemed to be cold towards their father in Christ because he was telling them the truth. These Judaizers were trying to wean them away from the Lord and from Paul, and their motives were not good. Let the Galatians seek God at all times, even when Paul was absent. Paul's heart came out as it were and picked up the pen: "My dear children, with whom I am in labor again, until Christ is formed in you! But I wish I could be with you now, and change

my tone, because I do not know what to make of you" (Read 4, 12-20).

It seems that it was impossible for Paul to let go of the thought of the Law and its effects on the Galatians, should they adopt it. Once more he turned to this topic; this time it was in the form of an allegory. At the outset we must note that in the social life of the time a child was automatically a slave, if its mother was one; on the other hand if the mother was free, so was the child. With this in mind let us examine the allegory. Abraham had two sons; the elder was Ismael, born of Agar, a slave; the younger was Isaac, born of Sara, a free woman. Ismael then was a slave, Isaac was free. Ismael represents the children of the Law; as Agar begot a son who was a slave, so the Law, given on Mount Sinai, engenders slave children. On the other hand Isaac symbolizes the children of promise, the Christians; as Sara begot a son who was free, so Christ has engendered free children. The Christians, freed through Christ, should not be surprised that they are persecuted by the slave children, by those who are still held in bondage by the Law; Ismael persecuted Isaac in the past (Genesis 21:9, the term "playing" is to be interpreted in the sense of "mocking" or "making sport of"). The point of the allegory then is clear, even though there are some points that are obscure: Christians are free, they are not slaves. But if the Galatians were to assume the yoke of the Law, they would become slaves, and therefore would lose the freedom of Christ (Read 4, 21-31).

STAND FAST

In very plain terms Paul repeated what he had just written: "Stand fast, and do not be caught again under the yoke of slavery." If any Galatian were to have himself circumcised then he would be bound to observe the entire Law; then would he be estranged from Christ, he would have lost grace. Faith in our Lord is what counts, not circumcision or its lack nor the Law and its slavery. The apostle told the Galatians that they had been doing very well; what had happened? They should keep in mind that this preaching was not from God; let them also remember that "a little leaven ferments the whole mass."

Paul was confident however that his converts would be faithful; as for the ones who had disturbed his flock, they would be punished. Before the mind of the apostle came a calumny from the lips of his enemies; they maintained that Paul at times preached the need for circumcision. If so, demanded Paul, why did they persecute me? Then the Jews would find nothing wrong with the cross, that is, with Christianity, for then circumcision and Christ would be compatible. With a

startling vehemence the apostle wished that these men who were always preaching circumcision, would go and have themselves mutilated! (Read 5, 1-12).

Again Paul reminded the Galatians of their freedom and liberty; let them use this freedom for others, remembering that the whole Law was fulfilled in the observance of charity. As they were Christians, their lives should be guided by the Holy Spirit dwelling within them; they should not follow the lusts of the flesh. There is a warfare in man; even though the Holy Ghost is in the soul, yet there are inclinations opposed to His guidance. How would the Galatians know which way the battle was going? How would they know whether the Spirit was guiding them or whether the lusts of the flesh had the upper hand? St. Paul listed a number of sins: these are the works of the flesh; then he listed a number of virtues: these are the fruits of the Holy Spirit. Let each Christian examine his life; he would discover from his actions whether he had crucified his passions or whether he was crucifying Christ with them (Read 5, 13-26).

VARIOUS COUNSELS OF THE APOSTLE

The great Apostle was nearing the end of his epistle; yet he had a few practical points in mind, so he dictated a group of sentences touching on various counsels of Christian life. If a person was detected in some wrong, let him be instructed. Let each Christian help the other. Let each one be humble; let him look to himself and examine his own life, not the life of another. When a teacher was instructing some one, he should be given his temporal necessities. The Galatians should remember that they could not deceive God; as they sowed, so should they reap. If they lived according to the flesh, then they should be punished; but if they lived according to the spirit, they should reap life everlasting. They were not to grow weary of doing good; but as long as there was life, let them do good, especially to the members of the Church (Read 6, 1-10).

At this point Paul himself took up the pen; he wanted to add the weight of the authority of his own handwriting to what he had said. "See with what large letters I am writing to you with my own hand!" We hardly need to ask what topic he had in mind; for the last time he warned his beloved Galatians against the Judaizers. These latter were trying to avoid the burden of the cross by insisting on the necessity of circumcision; they wanted to boast that they had made a conquest of the Galatians. But Paul's boast was "in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world." He wished peace and mercy to those who listened to him and who had accepted and still did accept Jesus Christ, and not the

Law. He begged that no one give him any more trouble: "for I bear the marks of the Lord Jesus in my body." He meant that because of past troubles and difficulties and persecutions he bore in his body the scars of sufferings for Jesus Christ; if the Galatians were to give him more trouble by heeding the Judaizers, they would add to these scars. "The grace of our Lord Jesus Christ be with your spirit, brethren. Amen."

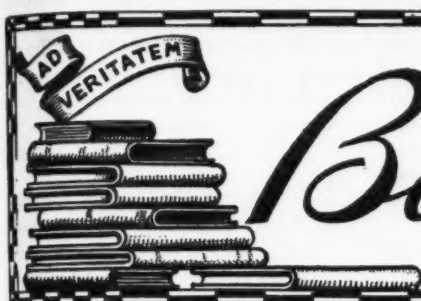
SUMMARY

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- Author: Paul, the spiritual father of the Galatians, but now perturbed because ravening wolves have entered his flock.
- Time: The winter of 58; there are some however who make this epistle the first from the pen of St. Paul. Others would place it around 54.
- Place: Corinth, although others place it at Antioch, and still others at Ephesus or Macedonia.
- Style: Written in Greek as all the other epistles, the style is straightforward and at times vehement. There is none of the restraint that we notice in other letters.
- Occasion: Judaizers had come to the Galatians; they were insisting on the observance of the Jewish Law. To gain their point they did two things: first, they attacked the apostolate of St. Paul, asserting that he was not one of the original twelve, that his doctrine opposed that of the others. Secondly, they maintained that the Jewish Law was necessary for salvation, that to be a true Christian one had to be a son of Abraham, which of course demanded circumcision. They were insisting on the observance of Jewish rites, such as festival days, distinction of meats, etc.
- Contents: Paul in his introduction claims to be an apostle of and by Jesus Christ; he insists

that salvation is through Jesus Christ. He warns his Galatians that his gospel is from God, and is not to be changed under any circumstances. As for his apostolate he reminds his converts of his conversion, and then points out that it was impossible for him to learn his doctrine from any one, especially from any apostle, hence it must come from Jesus Christ. Moreover the apostles had approved his doctrine when he visited Jerusalem in A.D. 51. To show how consistent he is and how strongly he adheres to his doctrine, Paul tells the story of Peter and the rebuke that he (Paul) gave him.

The apostle reminds the Galatians that they received Christianity through the preaching of the faith, and not through the Law; they are true sons of Abraham through faith. The Law implies a curse; they have been redeemed from this curse by Jesus Christ. The Law is something temporary that was added after God's promise to Abraham that he would bring a blessing to all nations through his offspring, that is, through Christ. Christianity means freedom, the Law means slavery; let them learn the allegory of the two wives and sons of Abraham. Paul has confidence in his Galatians, but he warns the Judaizers that punishment is their lot. Since his converts are free, let them live the life of charity as a sign of their freedom; let them follow the lead of the Spirit, and not the guidance of the lusts of the flesh. They are to practice fraternal correction, charity, humility, sharing of burdens; they are to perform good works, especially for the faithful. Paul then writes in his own hand a final warning, with a remark that he does not want his Galatians to add to the scars of Christ's sufferings already found on his body.





Book Reviews

Propria Dominicalia by Cyr de Brant (McLaughlin & Reilly Co. Boston, Mass., 1950; pages 259; price \$2).

While I have been going through this new book, a nun, a choir director, asked how a choir could sing a *Missa Cantata* without singing the Proper. The answer, of course, is, "It may not." "But," she pursued, "the priest tells us not to; to make things as short as possible." "Then," was the answer, "you must prudently but firmly remind the priest that he is not above or beyond the law, but that he is its guardian and conservator. He may not arbitrarily order what is flagrantly against the law. The very least that can and must be done, under such circumstances, is to chant the Proper *recto tono*. But it must be done."

Cyr de Brant's *Propria Dominicalia* will be another aid to meet such situations. It contains the Propers for Sundays and the principal feasts of the liturgical year, and "a few others for the usual parish celebrations." Laudably it gives the English translations so that the choir may enter whole-heartedly into the spirit of the texts. The author, in his preface, says: "The score is based on several flexible 'typical melodies' for the introits with others for the graduals, offertories and communions. These fauxbourdons are so composed as to be usable in unison, two parts, or for S.A.B. voices. With a slight adjustment, principally lowering the bass an octave when necessary, they are suitable for three equal voices, a capella, if desired. The three-part score also provides the accompaniment." The author also gives in the

preface some chords for the *recto tono* chanting of the repetition of the Introit. They will be helpful for other texts done *recto tono* also.

Parenthetically a question arises here. It is not a reflection on this book, which fills a need excellently, but refers to the attitude of mind which creates the need for such a book. What, for example, would happen if the same attitude existed towards the singing of the Common of the Mass as has existed for so long and so widely in regard to the Proper? May not the fact that the omission of the singing of the Common is not only not dreamed of, but is the occasion for tawdry, florid, and unliturgical settings on the assumption that music is an entertaining background to the Drama rather than the language of its actors? The inexcusable ignorance and the arbitrariness in these matters of too many responsible people is appalling. It is difficult to see how consciences are adjusted. To remedy the situation in accordance with clear, emphatic, and repeated legislation, we need more Bishops like the one who cut through the bluff, bluster, and bad will of certain of his pastors and choir directors who complained that they could not do what the Church required in regard to liturgical music. "Then," he retorted, "we'll have no more high Masses until you can." The difficulties vanished as if by magic!

Such people of character are needed in the educational sphere of Catholic life also. Too few Catholic educators realize the value and merit of music in the curriculum, and still more of liturgical music. They desire

and demand music for certain occasions, again as background. But in too few schools and communities is either sufficient time or any credit given for it. Church law is aimed at remedying this. But even where the law regarding music in ecclesiastical and Catholic culture is heeded, it is too often the letter rather than the spirit that is observed. Priests wish musical cuts in the liturgy because educators are impatient of music in education.

Until such time as Catholic educators and ecclesiastical superiors mature in this regard, there will be definite need of a book like that here reviewed. It fills that need in a gratifying manner. The settings are simple, varied, and in the spirit of the liturgy. The author is to be congratulated and commended. For choir directors harried by lack of time for instructions or rehearsals or by jet-propelled pastors, *Propria Dominicalia* will be an answer to prayer. With it the choirs can have and create devotion even where clocks are punched or stop-watches used in the praise of God.

(Rev.) VINCENT C. DONOVAN, O.P.

Guidance of Religious. By Ignaz Watterott, O.M.I., translated from the German by A. Simon, O.M.I. (B. Herder Book Co., 1950; pages x, 426; price \$6).

The success of any society is in large measure in the hands of the leaders and for this reason care and attention must be devoted to their preparation. The religious life is no exception to this rule and Father Watterott in his *Guidance of Religious* presents to the religious superiors, priests, brothers, and nuns,

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a series of considerations on their duties of state. The theory and practice of the religious life is reviewed from the point of view of those in authority. Father Watterott discusses the pitfalls and problems that fall to the lot of the superior, with frankness and practical good sense and yet in a spirit that shows him to be deeply penetrated with supernatural ideals.

Superiors will find here much food for thought. I was particularly interested in the stress put on charity and kindheartedness in superiors. A person cannot really be kindhearted, the author thinks, who has not suffered deeply himself. Charity cannot be a matter of pretense and St. Peter Damian is quoted as saying "It would be less detrimental had the superior no charity at all, than to feign charity."

I would note one mild disagreement with what Father Watterott says about the philosophic poverty of the pagans of antiquity. He sees in it merely a mania for attracting attention to themselves. This, I think, is a bit severe. It seems that many great artists, scholars, and thinkers in every age would share the attitude of a Socrates and hold material goods as of small account in comparison with the things of the mind or spirit.

BROTHER H. MARTIN, F.S.C.

Teen: a Book For Parents. By Charles E. Leahy, S.J. (Bruce Publishing Co., 1950; pages x, 116; price \$2).

Parents will find this book a gold mine for thought, a practical help for their problems, and above all good advice straight from the shoulder without frills or flights of fancy.

Many parents may lose sight of the basic fact so aptly expressed in the first sentence of the book: "Teens, while living under the authority of their parents must learn to live without that guiding authority. The principles learned from their parents will guide them in their own lives when they pass the teen age and take their place in the community." Parents should give heed to the basic principles brought to their attention by Father Leahy—fairness, building confidence, understanding the point of view of the modern teen, the relationship between parents and the teens within their own family.

Parents' own example and the sacramental system in religious training offered are extremely vital.

Teachers will want to call the attention of parents to this book for the answers to the problems of their teen-age children.

DANIEL L. FITZGERALD

Ex-cub Fitzie. By Neil Boyton, S.J. (Bruce Publishing Co., Milwaukee, 1950; pages 206; price \$2.50).

Ex-cub Fitzie, the latest book from the facile pen of Neil Boyton, S.J., is an amusing story for adolescent boys, woven around an unpremeditated misdemeanor of Scout Philip Fitzmaurice, familiarly known as Fitzie. The realistic experiences of this hero of the Silver Fox Patrol of Manhattan, Troop 613, would hold any boy spell-bound. In fact, every teacher in the upper grades of elementary school will find the book not only entertaining but useful as collateral reading material for the geography and history lesson dealing with New York City and its environs.

As the scout troop cruises around Manhattan Island in a tug boat, the author, himself a native New Yorker, designates with just pride the points of particular interest in his home town. Gracie Mansion, the home of the mayor, the magnificent bridges, the lordly Hudson, the Palisades, are all given special mention. As the Silver Fox Patrol circles the upper end of the island, the Yankee Stadium and the Polo Grounds stand out in bold relief on either side of the Harlem River. The scouts pay a special visit to the Empire State Building, the tallest building in the world, which perpetuates the memory of Alfred E. Smith, the great American who grew up on the sidewalks of New York to be four times governor of the Empire State.

Apart from its pedagogical possibilities of correlation, the story is delightfully recreational. *Ex-cub Fitzie's* painful experience in the office of the painless dentist, his unexpected encounter with a monkey escaped from a petshop, his appearance at a hallowe'en party, dressed as a pretty girl, all make the story hilariously enjoyable. The narrative moves quickly from one episode to another, assuming the suspense of a detective story when Fitzie helps the

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police to identify some very dangerous gangsters. Finally there is the overnight hike, the downpour of rain, the nocturnal intrusion of two skunks and the retaliation of the animals when Fitzie hurled his shoe at them. The charming simplicity of the style and the dialogue which every scout would appreciate makes the book a valuable contribution to every grade school library and an appropriate gift suggestion for boys. Such a story full of whimsical humor could come only from the pen of an author like Neil Boyton, S.J., who knows boys thoroughly and loves them intensely.

MOTHER FRANCIS REGIS CONWELL,
O.S.U.

St. Patrick's Summer. By Marigold Hunt, illustrated by Johannes Troyer (Sheed and Ward, New York, 1950; pages 273, price \$2.50).

This is not so much a story as an exposition of Catholic dogma. It is the work of an author who wants to help others, especially children, to live in the light of the great truths which are the major features of reality: the Blessed Trinity; man, spirit and matter; the Mystical Body; grace and eternity. Frank J. Sheed says of this book, "I cannot remember when we published one more potentially useful to more people."

In this highly admirable book Marigold Hunt proves herself not only an author but also a teacher of exceptional ability. Skill at explaining and ability to put lofty and sometimes involved doctrine in such a way that it is readily understandable by a child are outstanding accomplishments in any author or any teacher. To have combined these abilities is an unusual achievement by the author.

The child reader, for whom primarily this book is written (though the adult is invited, too), will enjoy the book because it is a charming, humor-flecked story about two very real and likeable children of his own age and limitations. He will also discover that the book, for all its readability, does not exactly read itself. As one twelve year old said, "It is very easy to pay attention when this book is being read because it is interesting; but if you just forget to pay attention for a minute you miss something and then you can't under-

stand the rest." Lofty and involved ideas and doctrine come in a profusion that could be tiring and cause mental indigestion if the child reads too rapidly or too long. But what else could be expected when Catholic theology is condensed in a single story? It is Miss Hunt's triumph to have done this without having become pedantic. Anyone who has tried to teach Christian doctrine recognizes in this story pedagogy of a brilliance that is breath-taking in its nature.

Most probably the highlight of *St. Patrick's Summer* appears early in the book in the author's treatment of the Trinity. Here, St. Patrick expounds the great doctrine to Cecilia and Michael. The lucidity of his exposition not only assures one that the children have grasped it, thereby enriching their knowledge of God, but also inspires and strengthens their love for God, Three in One. Convincing enough to make even a child happy and satisfied with his understanding of why "it's all right for God to know and love Himself" is Patrick's explanation of the Trinity with its depth of mystery and beauty of meaning.

With the deftness of an artist, the author keeps the vocabulary of the story sufficiently simple to be understood by the average child reader in the upper elementary grades. The story is charming and, although it contains an element of fantasy, it is believable and enjoyable. The book should be an invaluable aid to children as a supplement to their Christian doctrine course and as an aid to developing Catholic minds that see reality as the Church sees it. This book will also enrich adult readers theologically. Parents and teachers will get hints from it on how to teach dogma so that it reaches the child alive and not merely as an inanimate jumble of words.

St. Patrick's Summer would make an ideal gift for either child or teacher. This book can do more than add to general knowledge and to the pleasure that ensues from the reading of a good story. It can rouse faith and love for God and lift minds above the seeming "realness" of material things to the really "real" universe whose major features are delightfully interwoven in this story and exposition.

SISTER MARY ISABEL, S.S.J.



Taking the Audio-Visual Aids in Our Stride

Part III. Intelligent, Widespread Use of Motion Pictures

(Continued)

By REV. LEO F. HAMMERL

Assistant Superintendent of Schools, 35 Niagara Square, Buffalo 2, New York

FILM CALLS INTER-ASSOCIATION INTO PLAY

THE FILM, presented according to a definite plan, calls all those inter-associations into play, and, therefore, opens up more avenues for instruction, integration, and retention.

To test the effectiveness of learning through film use, the following experiment was conducted by the author in cooperation with Porter Norton Streeter, director of visual aids at the Museum of Science in Buffalo.¹⁵

A group of fifty fourth-grade children, all of average IQ ratings, were chosen from two public schools and from one parochial school in Buffalo. They were given a short written test on the country of Switzerland. Six of these pupils knew a little of life and conditions in Switzerland. The others all showed almost a complete lack of any concepts of that country.

From this point on began the experiment of teaching via visual aids versus the ordinary classroom methods. An assistant curator of education at the Museum of Science took 25 of this group into a classroom situation and with maps, charts, and textbook covered within the space of 45 minutes as much of the general life of the Swiss as she could. We shall call this group, Group I. It was deemed only fair practice to have her teach the general content of what the other group would see in the film presentation.

The other 25 pupils, Group II, were taken by another teacher of the Museum of Science. She spent 25 minutes in a classroom doing as much as was done with the first

group. After the designated 25 minutes she took her group into the Museum auditorium to see the educational film *Children of Switzerland*. After showing the film, she reviewed briefly some of the more salient features in the life of the Swiss, touching upon the terrain of the country, the major industries, the standards of living, the dress, and the weather. This latter review required approximately eight minutes.

After both groups had undergone the teaching presentations, they were brought together again for a simple testing on the points taught. The results of this final testing showed the following breakdown:

Group I:	A—3
	B—10
	C—12
Group II:	A—4
	B—16
	C—5

The one single item in which Group I excelled was the locational geography of Switzerland. The teacher had emphasized, in her map work, the important part which Switzerland plays as the center of the European Continent, and its consequent neutral position between the Nordics to the north and the Latins to the south. The film specifically mentions Switzerland's location as the geographic and cultural center of Europe, but these points were passed by quickly in the commentator's rapid introductory remarks.

Certainly the better record on paper was had by the group who had seen the film in connection with their classroom work. The validity of equalized groupings to perform the experiment is undeniable; however, it is impossible and educationally invalid to make any sweep-

¹⁵The survey was made in October 1946; the film used, *Children of Switzerland*, was produced by Encyclopaedia Britannica Films, Inc. (Running time, 10 minutes).

ing deductions from this single experiment. It was conducted mainly to gauge the accuracy of Army experiments which show even greater gains via the educational film. Perhaps, because this represents only one isolated case, at most it portends and does not prove the educational value of visual aids.

Further planning and a follow-up investigation on the retention of the material tested with the two groups might have shown clearer results. Unfortunately, it was impossible to regroup the children tested; and that elaboration on statistics is lost.

Probably again, the single definite conclusion from the experiment is this: that in this given situation, with all due precaution for equalization, the better effect was derived from teaching with film (as a supplementary educational aid).

VISUAL AIDS IN RELIGION NEGLECTED

Despite the glorious background in the ecclesiastical use of visual materials at hand, alluded to previously, the present employment of visual aids in teaching religion has not kept pace with their use in teaching the secular branches of education. This fact is due to the lack of familiarity with visual equipment on the part of the teachers of religion.

Happily, this condition is rapidly changing. Projectors are being set up in our schools; and eventually someone will come up with satisfactory material for their use in religious instruction. More and more teachers who have not received formal training in audio-visual education are offered special lectures and demonstrations. One religious community has masterfully met the challenge of familiarizing its Sisters with visual aid equipment by utilizing the opportunities of the summer school work that is customarily engaged in. At the beginning of the course, each Sister is given a chart of things which must be done during the six-week session. When these items have been finished to the satisfaction and approval of the staff, they are checked off the list. And, in a business-like way, no one is considered to have successfully completed the summer school work until all items have received the official check-out.

SISTERS MASTERED PROJECTORS

Among other things demanded is an adequate handling and operation of film and slide projectors, with which each Sister is made to present an ordinary classroom les-

son using visual aids. This might seem to be a rather stern and stringent measure, and yet the Sisters, who previously had avoided projectors through a feeling of incompetency in handling anything mechanical, enjoyed the experience and were genuinely grateful that they were given sufficient time to acquaint themselves with projectors and their workings. Their interest and enthusiasm were properly aroused, not under the pressure of actual classroom situations, but in more leisurely and less demanding circumstances. This would prove an excellent procedure for other summer school authorities to adopt; and would be wholeheartedly welcomed by the Sisters.

Especially in religious instruction, the sound motion film should occupy an important part. Certainly in bible and church history the motion picture has this importance because it can portray scenes and characters with movement and force. Some educators maintain that slides and film-strips are of more value than motion pictures in teaching the commandments, the sacraments, etc. However, from personal contact with materials of this sort, I find film-strips and slides lack realism and vitality; things which we have come to expect on the screen. And they are frequently no better (often horribly worse) than any common illustration in the child's own Catechism or bible history textbook (which fact does not necessarily condemn the medium, but rather the execution).

In teaching Christian doctrine, we treat subject matter which is abstract and by its nature theological. It requires patient explanation and clarification on the part of the teacher. The content of the religion course is not only to be learned but also to be transferred to personal daily conduct. Herein lies probably the essential value of the film: that it admits of visualization with the guiding voice of the commentator; the members of the class are permitted to analyze a picture for any suitable and salutary outcomes; discussion on the picture and on the doctrine or lesson contained in the picture can be related to their own living.¹⁶

It shall be truly an educational blessing when sound motion pictures are made available to Catholic school systems at the reasonable rates of other school subjects. We feel certain that that day is not far off.

It is our firm and well-substantiated conviction that Catholic schools should slowly but steadily embrace the benefits that can be derived from a more intelligent and widespread use of motion pictures.¹⁷ Previously, Catholic educators have shunned total participation in this teaching-aid, because it smacked too flagrantly of a passing fad, and this possibly with reason, to judge from the material and its use ten years ago. Catholic schoolmen have always been traditionalists and this new technique seemed an upstart in their hallowed halls. Actually, visual aids, as pointed out, are themselves a vital part of our own

¹⁶*Library of Religious Kodachromes and Slidefilms*, Catholic Edition (Chicago: Society for Visual Education, 1947).

¹⁷*Motion Pictures in Catholic Schools* (pamphlet) (New York: Carl J. Ryan, Films, Inc., 1945).

heritage. The early Church was constrained to use cryptic symbols to confuse and ward off the hunting unbeliever. The Middle Ages are still the golden era of painting and architecture; statues, pictures and shrines everywhere erected reminded the pilgrim people of their final destiny and constant goal.¹⁸ Presently, the old device has come to life—St. Peter walks again the awesome waters; St. Francis teaches the example of poverty, befriends the beggar, receives the stigmata before the eyes of Catholic children. We still have tradition, living and practical, burning and never consumed, as the lesson is taught and retaught through the various visual aids at the disposal of the modern school.

As Winston S. Churchill said before the House of Commons: "It is the great glory of our time that the labor of war should, by an immense effort, have turned our minds to more visualized education." He himself is a born and believing traditionalist. "As between the old and the new, we have undoubtedly the advantage of antiquity. And I confess to be a great admirer of tradition; the longer you can look back, the farther you can look forward; the wider the span, the longer the continuity, the greater is the sense of duty in individual men and women, each contributing their life's work to the preservation and progress of the land in which they live, the society of which they are members, and the world of which they are the servants."¹⁹

CAUTION, YES—BUT ACTION TOO

Visual aids, then, are an expansion of our tradition. But traditionally we are cautious and we should continue to be so. Nevertheless, caution implies action, carefully reviewed and thoroughly tested. We owe it to the children of our schools to make only cautious overtures to all new ventures in methods of pedagogy. But we also owe it to them and their intellectual development that the overture be undertaken for the sake of ascertaining the actual benefits that might be derived from new materials and methods. The acid test of experience alone will determine visual aid values and allow unconditioned comparison with former procedures.

It should be our constant prayer that God's grace will guide us in the discharge of our duties to educate His little ones, to lead them step by step through the concrete visual things of life to the great abstract principles which underly their presence and purpose here on earth, that out of the heights of heaven and like unto a flame, God the Holy Ghost may be with us to guide and direct our feeble and faltering efforts to teach forcefully, to lead merrily, that they may one day see God face to face.

¹⁸ *A Measure for Audio-Visual Programs in School* (Washington, D. C.: American Council on Education, 1944), p. 189ff.

¹⁹ "Dawn of Liberation" (Sept. 21, 1944).

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Films As Lenten Fare

By MICHAEL LINDEN

LENT seems to be the most favored season for the presentation of Catholic motion pictures. Distributors of films pay tribute to the increased demand by charging higher prices on the strength of the argument that most Catholic films are pretty generally not used at other times of the year.

MANY FILMS AVAILABLE

As to the Lenten fare itself it may be highly commended. A schedule mapped out for the New York Archdiocesan Holy Name Union carries the title of such productions as *The Perpetual Sacrifice*, *The Eternal Gift*, *The King of Kings*, *Christ the King*, *Upon This Rock*, *Golgotha*, *Through the Centuries*, *The Last Days of Pompeii*, and *Cloistered*.

The first two of these films deal with the Holy Sacrifice of the Mass and are the two feature-length films on this subject. There are other and shorter films on the Mass such as "The Perfect Gift" and "The Sacrifice of the Mass," often confused by the similarity of the titles.

The first to be produced, and the one that seems to have the greatest popularity in Catholic parochial and educational circles, was "The Perpetual Sacrifice." This was made by a convert, Mr. W. H. S. Foster, and has been described by one leading prelate interested in the film field as "the finest single contribution to Catholic films that we have." Its general popularity is of course, not to be compared with that of "The King of Kings," Cecil de Mille's masterpiece which had for its technical advisor from the Catholic viewpoint the Rev Daniel A. Lord, S.J. and which has versions for practically every large nation. It is used with considerable effect by missionaries in the south; one, amazed at the number of conversions it made possible, advanced the idea that the Church should establish religious communities which would devote their principal attention to the making of religious pictures. There is such a religious society, founded in Italy, but it does not confine its activities to the films, including both the printed word and the radio in its scope. It has made establishments in the United States and is doing notable work in Japan where it is now erecting the first Catholic radio station.

The Perpetual Sacrifice is founded, as far as the basic story is concerned, on "The Mysteries of the Mass," the celebrated work of the immortal Spanish dramatist Calderon de la Barca.

Mr. Foster, English-born and married to an Irish girl who has given him eight children, found himself after the first world war engaged in Knights of Columbus work in Alexandria, La., where there was a great base

hospital. Gifted as an actor and a vocalist, he assumed the direction of the cathedral choir there and later branched out in the dramatic field. His production of "The Mysteries of the Mass" was so successful that there was soon a demand for it in neighboring communities and then in the adjoining state of Texas.

Thus it was that he journeyed to San Antonio and there it was that the suggestion was made by Bishop Mariano S. Garriga, now of Corpus Christi, that the play might well be produced as a motion picture.

Mr. Foster knew nothing about making motion pictures but that did not deter him as it has deterred so many timid Catholics whose talents and energies might very usefully be devoted to this seemingly mysterious but essentially simple field of Catholic Action.

First he wrote a script. Then he assembled a cast. Next he sought out a laboratory capable of photographing the action and reputedly capable of making the sound effects. Nor was this indomitable soul discouraged when he found that the laboratory was not at all equal to the task of making the sound. He took his film to Hollywood, where there are numerous laboratories equipped to make good sound and had it finished there. In one sense what seemed to have been a major misfortune turned out to be a very happy bit of luck for in Hollywood he was able to avail himself of the celebrated boys' choir of the Church of the Blessed Sacrament, located on Sunset Boulevard in the heart of the motion picture colony and moreover, when his enterprise was broached, received a very generous measure of assistance from interested Catholic motion picture people.

Thus *The Perpetual Sacrifice* is strictly an amateur production and must be viewed in that light. When presented it should not be without an explanation of its history as the audience reception is always enhanced by the knowledge of the story behind the film.

PARALLEL IS EMPLOYED

The major rôles of *The Perpetual Sacrifice* are almost all played by members of the Foster family. The cast of three hundred was assembled from local schools and colleges. Mr. Foster himself essays the rôle of Christ and gives a very consistent performance throughout. Its effectiveness is in its simplicity. His tones are strong and clear, even if occasionally tinged with a trace of a southern accent, no doubt acquired in Louisiana. He artfully clothes his own personality with the aura of the Great Teacher in the best Catholic stage tradition.

Virginia Foster, eldest of the family children, plays the important rôle of a teaching sister and it is through her resonant voice that the parallel between the Sacrifice



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of the Mass and the various dramatic episodes in the life of the Saviour is explained.

Asking the children in her classroom "What is the meaning of the word sacrifice?" the nun goes on to explain why it was necessary because of the sin of Adam and Eve whose expulsion from the Garden of Eden is the first historic scene. Then are explained and portrayed the sacrifices of Cain and Abel, the slaying of Abel by Cain, the sacrifice of Abraham and the first offering of bread and wine by the high priest, Melchisedech.

Following these Old Testament prefigures of the Mass, the scene of action changes to the sacristy of a church and the priest is seen vesting. Each vestment, with its appropriate invocation, is described and the priest then proceeds to the altar with his two altar boys and begins the prayers at the foot of the altar. The Mass is read in English and as the action proceeds is paralleled by an appropriate scene from the life of Christ with an explanation of the suggested parallel. Thus the *Gloria in Excelsis Deo* is accompanied by the scenes of the shepherds, keeping their night watches over their flocks and the angelic invitation to go over to Bethlehem where the King of Ages has been born. From time to time there is a flash-back to the body of the church where the congregation is assisting at the ceremony and this scene is further heightened by the magnificent music.

The part of the Christ Child, in the scenes at the home of the Holy Family, is played with affecting grace by one

of the younger Foster girls. Mrs. Foster and her youngest offspring, then about three years old, come on the scene in the simulated rôles of the wife and child of a man cured by Christ of blindness. During the procession when the crowds are strewing their garments and crying their hosannas to the Son of David the child is raised aloft and raises its baby voice to exclaim: "Is that the Man who cured my father? Oh, I love Him."

Following the end of the Mass the film shows, with short sequences from China, Alaska, Africa, South America and in other areas, how the words of the prophet have been fulfilled and how from the rising of the sun to the going down thereof, "my name is great among the Gentiles: and in every place there is offered to my name a clean oblation." In conclusion, the teaching sister asks the parish priest to say a few words, which, forceful and well chosen, tie together the various elements of the film.

THE ETERNAL GIFT; THROUGH THE CENTURIES

Monsignor Fulton Sheen is the narrator of "The Eternal Gift," which is the actual reproduction of a solemn high Mass celebrated in the Cathedral of the Holy Name in Chicago. This production was the work of the Servite Fathers, one of whose principal devotions

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is the Novena to the Sorrowful Mother; and the musical accompaniment is by the Chicago Symphony orchestra. This film has had great popularity and was shown in public theatres across the country before being reduced to 16mm for presentation in parish halls.

Both *The Perpetual Sacrifice* and *The Eternal Gift* as well as the two shorter films on the Mass, *The Perfect Sacrifice*, running twenty-four minutes, and *The Sacrifice of the Mass* running twenty-eight minutes, are excellent all-year-round films.

So also is *Through the Centuries*, the production of the Rev. Francis X. Talbot, S.J., which was a Broadway feature when first presented and would seem to be too little availed of by Catholic screen patrons. This film was assembled from the most dramatic scenes bearing on the history of the Church gleaned from fine Hollywood productions. Beginning at the time of Christ it gives a vivid picture of the spread of Christianity despite the persecution of the Roman emperors and the struggles up to the time of the Crusades. Then, following the discovery of America by Columbus, a diagram shows the penetration of the Church into the new world and graphic scenes from the various lands where missionary efforts are being carried out illustrate the present-day labors to advance the mission of the Saviour.

FILMS FOR HOME-TOWN PILGRIMS

The privileges of the Holy Year having been extended to the whole world outside of Rome for the year 1951 every Catholic who did not have the advantage of visiting the Eternal City during the past year will in a sense, and certainly in spirit, become a pilgrim in his own city, town, or hamlet. This is indeed the expressed desire of the Holy Father and in many communities the practice has been adopted, by Catholic organizations, of designating certain times when their members may make the visits to the appointed churches in a body.

To increase devotion among these home-town pilgrims and to bring them mentally more closely in touch with Rome and the Holy See there are a variety of films available from rental libraries and even free of charge from airplane, steamship and other transportation agencies. These films have been recommended for use by the Catholic Film and Radio Guild, 628 West 114th St., New York City.

Two of the major Hollywood companies have made notable films narrated by Monsignor Fulton J. Sheen and the Very Rev. Robert I. Gannon, S.J., respectively. There are older films going as far as *The Shepherd of the Seven Hills* and the more recent *Story of the Vatican*, and *The Story of the Popes*, the last two narrated by Msgr. Sheen and the last with an introduction by His Eminence Francis Cardinal Spellman.

The presentation of films of this character can be greatly enhanced with a description of their experiences by priests or religious who did journey to Rome.

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Audio Visual News

EBFilms Catalogue

Encyclopaedia Britannica Films has issued a new two-color 44-page catalogue describing all of its sound educational motion pictures. The new catalogue describes 382 16mm. sound films, covering subjects from kindergarten to adult use and embracing films on virtually every aspect of education.

A feature of the new catalogue is the "Where to Use It" section which lists all EBFilms by units of the school curriculum from primary grades to college level. Some of the units of study covered in this section are community workers, living in the city and shelter for the primary grades; early America, neighbors of Europe and Asia, farm life, health needs and plant life for middle grades; solar system, health and hygiene, arts and crafts and social problems for junior high school; chemistry, physics, light and sound, and world problems for high school; astronomy, geology, child development and foreign languages for college and professional school.

Copies of the catalogue may be had by writing Encyclopaedia Britannica Films, Wilmette, Illinois. (S23)

YAF Speech Film Series

Speech: Using Your Voice (1 reel) is directed at the problem of common speech or voice faults in both formal and informal speaking, showing how to make the most of your voice in everyday life situations. It points out that most speech faults are due purely to carelessness, and then demonstrates and explains how to correct such faults. The film, fourth and last of the series, is designed for high school, college, and adult groups. Other titles in the series are *Speech: Stage Fright and What To Do About It*, *Speech: Platform Posture and Appearance*, and *Speech: The Function of Gestures*. May be purchased at \$40 or rented. (S24)

New Visual Aid Bibliographies

A new information sheet which discusses the storage of 16mm motion picture film in active movie libraries has just been announced by the Eastman Kodak Company, along with extensive revisions of three Kodak visual-aid bibliographies.

The new information sheet describes the general problems encountered in the stor-

age of 16mm film, the best location for the film library; humidity controls, and factors to be considered for long-term storage.

The revised bibliographies are entitled "Some Sources of 2 by 2-inch Color Slides," "Visual Air Sources—Motion Pictures and Filmstrips," and "Selected References on Photographic Visual Aids." These publications will provide leaders of visual aid programs with information on where to obtain slides, motion pictures, and filmstrips in addition to background reading.

Copies may be obtained without charge from the Sales Service Division, Eastman Kodak Co., Rochester, New York. (S25)

Birds Are Interesting

A full-color motion picture designed to develop interest in ornithology among young children and to instruct them in the rudimentary differences in various general types of birds has been released by Encyclopaedia Britannica Films.

This new film, *Birds Are Interesting*, is intended for use in the elementary classes and nature study groups. With this audience in mind, the film divides birds into

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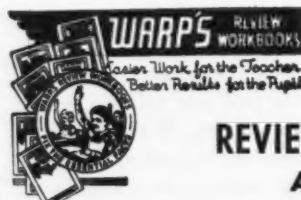
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simple classifications of swimming and wading birds, birds of prey, and perching birds. Such features as beaks, feet and wings characteristic of each type are illustrated in close-up photography.

Children are shown how physical characteristics of various birds are adapted to the way they live and eat, such as the hooked bill of the hawk for tearing flesh, the webbed feet of swimming birds, and the short, thick bill of the seed eaters. Among the birds shown in the film are the emu, penguin, hawk, duck, canary, willet, pelican, chicken, goldfinch, godwit, and toucan.

This one-reel color film may be purchased for \$100 or rented for \$4. (S26)

Vocal Music

A new educational motion picture is designed to increase the desire among students for participation in choral work.

The film, *Vocal Music*, made at the Carl Schurz High School, Chicago, features the work of several of the school's choral groups under the direction of Arthur Clark.

By pointing out the pleasure and satisfaction to be gained through participation in group singing, the film stimulates an interest in choral work and shows how easily most of the basic errors associated with a voice thought "bad" may be corrected by teaching and practice. The basic faults of an untrained voice then are discussed and corrective measures demonstrated.

Musical selections heard in the film include Noble Cain's "Music of Life," Purcell's "There is a Lady Sweet and Kind," "Swing Low, Sweet Chariot," and "For He's a Jolly Good Fellow," used as an example of recreational music. Related films, previously released, include *The Symphony Orchestra*, *The String Choir*, *The Brass Choir*, *The Woodwind Choir*, and *The Percussion Group*.

Vocal Music is a one-reel black and white film intended for use in junior and senior high school classes in music, music appreciation and singing. It may be purchased for \$50 from Encyclopaedia Britannica Films, Wilmette, Illinois, or rented at \$2.50. (S27)

Portable Record Changer

A portable record changer and an amplifying unit especially suited for use in schools and church halls has been introduced on the market by Webster-Chicago Corporation.

Designed for broadcasting recorded music or any disk-recorded material where volume, tone and fidelity are important, the record changer and amplifier combined may be used to provide music in church halls for various social activities and in school work.

The amplifier may be used also with a microphone as a public address unit, to

reproduce sound from a magnetic recorder and in other ways.

The record changer, Model 100-641, plays all three speed records and all three size records with one simple control. It also plays inside-out recordings without any adjustments. It includes the Webster-Chicago velocity-trip for fast record change and minimum record wear, a balanced tone arm to provide light needle pressure and increase the life of records and an automatic stop when the last record has been played. Housed in a burgundy leatherette-covered carrying case, the record changer is priced at \$63.25. Completely portable, it can be easily moved from room to room. Where

the special amplifier is not needed or in use elsewhere, the record changer can be plugged into any radio or television set and played through its speaker.

The high-fidelity audio amplifier, Model 166, is suitable for all record changers or as an external amplifier and speaker for wire recorders and other devices requiring amplifiers. It is priced at \$68.75.

It features an 8-watt push-all amplifier circuit with a 10-inch P.M. speaker housed in a base reflex cabinet. The carrying case is finished in burgundy leatherette, matching that of the record changer. The amplifying unit includes a built-in storage space for power cords. (S28)

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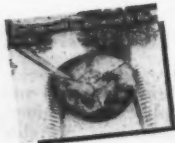
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To order the above material and for a complete listing of titles in The World's Largest Library of Filmstrips and Slidesets, see your Audio-Visual Dealer or write direct.



SE 3-29

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News of School Supplies and Equipment

Silk Screen Process Water Colors

Teachers of art, vocational and craft classes will be interested in claims made for Aqua-process silk screen colors, now marketed after field testing.

A water base material is said to have advantages over the conventional oil base process color. Only water is used to thin the color and to wash out the screens afterwards.

It is further claimed that it is possible to get more brilliant colors. A descriptive folder summarizing these and other advantages is available from Iddings Paint Co., Inc., 45-30 38th St., Long Island City, N. Y. (S29)

Nylon Typewriter Ribbon

A new nylon typewriter ribbon for sharp, clear-cut impressions with wearability is marketed by Underwood Corp.

The ribbons are made in 16-yard lengths in black, and black and red, with medium and light inkings. The extra length is said to provide extra durability, and reduce the need of changing ribbons frequently. The sheerness of the nylon fabric permits extra yardage without overcrowding. (S30)

Stencil Duplicator

The new Niagara 110 stencil duplicator has 19 superior features claimed for it: accurate registration control, improved front pull feed, 9-inch printing range adjuster, half ream feed, closed drum, adjustable receiving tray and the automatic roller release. The Niagara simplified speed-sheeter, which can be installed in a matter of seconds for bond paper and slip-sheet printing, is an available accessory. (S31)

Lavatory "Air Improver"

Among the practical uses for the small, recently developed activated carbon air purifier, lavatory and toilet area applications have been found to be especially successful.

Called the "Air Improver," the unit continuously draws the room air through activated carbon to remove any odors. It does not change the air in any way except to filter out impurities.

In a rather severe test in a poorly ventilated lavatory of an office occupied by 25 persons but planned for not more than 10, the air quality was improved very noticeably, the maker states.

The design is extremely simple, consisting of two metal canisters containing 3 pounds of activated carbon, and a quiet 3,000 rpm motor-blower which circulates the air at the rate of 60 cubic feet per minute. In a room measuring 1,000 cubic feet this would mean that all the air in

the space is acted on $3\frac{1}{2}$ times an hour. The overall length is 18 inches and it may be fastened at any convenient spot. It uses no more electricity than a small light bulb.

Full details may be obtained from W. B. Connor Engineering Corp., Shelter Rock Lane, Danbury, Connecticut. (S32)

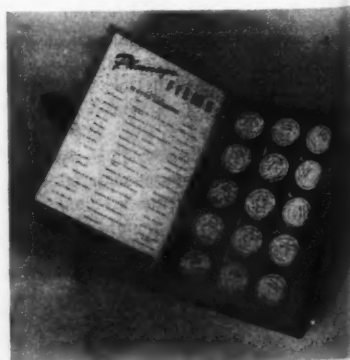


Music Appreciation Slidefilms

The release of fifteen music appreciation sound slidefilms (sound filmstrips) was announced by Operadio Manufacturing Co. of St. Charles, Illinois. They are for use with standard recordings of fifteen selected masterpieces of symphonic music by Haydn, Mozart, Beethoven, Brahms, Franck, Strauss and Tchaikowsky. It is claimed that fourteen hundred and ninety-seven musical events are analysed, covering all the major musical forms.

The films are designed for use by high school, college and university music appreciation classes. Using any standard filmstrip projector and any standard phonograph, a teacher familiar with these works can synchronize the film with the recordings. For those unfamiliar with the works, precise synchronizing can be accomplished by use of the Phonoscope, a synchronizing device manufactured by Operadio.

The commentary in the films is said to



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be the result of fifteen years of work in research in authentic source material and the analysis of symphonic music. Phonoscope record guides, containing correlated information in printed form, are available for use with the films. The 15 filmstrips come in a book-style kit, as illustrated for \$99.50; guides are extra. (\$33)

Convention News

Members of three nation-wide Catholic educational associations will take part in the proceedings of the 48th annual convention of the National Catholic Educational Association in Cleveland from March 27 to 30, it has been announced at the NCEA headquarters in Washington, D. C. The three groups are: The Jesuit Educational Association, the Catholic Business Educational Association and the National Catholic Music Educators Association.

The NCEA headquarters announced that indications are to the effect that more than 10,000 educators from all parts of the United States and from several foreign countries will attend the four-day sessions, which will be staged in Cleveland's Municipal Auditorium and will be built around the general theme, "Human Rights and Education."

It is expected that Bishop Edward F. Hoban of Cleveland, host to the convention, will officiate at the Solemn Pontifical Mass in the auditorium which will formally open the convention on March 27.

The sermon will be preached by the Right Rev. Msgr. Frederick G. Hochwalt, NCEA secretary-general.

Two special panels, one on religious vocations, the other on the missions, will be included in the convention features. The panel on religious vocations will be conducted by the Rev. John Wilson, C.S.C., of the University of Notre Dame, while the Rt. Rev. Msgr. Fulton J. Sheen, national director of The Society for the Propagation of the Faith, will head the panel on the missions.

Exhibits of the most up-to-date teaching aids and other educational equipment and facilities will be another feature of the convention. James E. Cummings, convention manager, has announced that more than 200 exhibitors already have contracted for exhibit booths in the auditorium.

Three internationally famous speakers will carry out the general theme of the convention in addresses at the general session of the meeting. They are: Archbishop Gerald P. O'Hara, Bishop of Savannah-Atlanta who, until his ouster by the communists last summer, served as Regent of the Papal Nunciature at Bucharest, Rumania; Dr. Charles Malik, Minister from Lebanon to the United States; and the Rev. John Courtney Murray, S.J., of Woodstock (Md.) College, world famous theologian and authority on the Church-state issue.

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March 27-30, 1950 at Cleveland.

Contributors to This Issue

(Continued from page 290)

Sister Mary Constance

Sister Mary Constance shows what Sisters are doing in the study of St. Thomas' *Summa* and why.

Rev. G.H. Guyot, C.M., S.T.L., S.Scr.B.

Father Guyot is rector of St. John's Seminary, San Antonio, Texas, where he is also professor of Sacred Scripture.

Rev. Leo E. Hammerl, M.A., M.S.in.Ed.

Father Hammerl is assistant superintendent of schools in the Diocese of Buffalo. Herein he concludes his series of three articles.

Michael Linden

Michael Linden, pen-name of a former newspaper writer, throws light on a number of Catholic films which serve as Lenten fare.

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